The *WONDERS* of the FEMALE WORLD,

Or a General History of

WOMEN.

WHEREIN

By many hundreds of Examples is shewed what WOMAN hath been from the first Ages of the World to these Times: In respect of her Body, Senses, Passions, Affections, her Vertues and Perfections, her Vices and Defects.

WITH

An Account of Sybils, those ancient and famous Heathen Propheteſſes, their Prophecies concerning the various mutations of the World, the Incarnation of our Saviour, and the Final Diſſolution of the World. Collected from the moſt approved Hiſtorians, Philoſophers, Phyſicians, Philologiſts, and others.

To which is added, a Pleſant Diſcourſe of

Female Pre-eminence,

OR THE

DIGNITY and EXCELLENCY

Of that SEX above the

MALE.

London, Pried by *J. H.* for *Thomas Malthus*, at the *Sun* in the *Poultrey*. 1682.

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The PREFACE.

Since the Loyal Times when Knight Errants asserted the Rights of Injur'd and Abused Ladies, and with immortal Proweſs signallized their Devoirs to the Female Prerogative, Men have ſo ſtrangely degenerated, or rather revolted from their allegiance to the Female Sceptre; that did not the natural courage and reſolution of the Women maintain the Splendour and Gallantry of their Empire, it might long ſince have fallen to the ground through the cowardiſe or defection of their humane Vaſſals. Seeing things brought to this paſs, and (obſerving too) with what clemency, equallity and conduct they manage their Sovereignty, and how ſweetly they exerciſe their Juriſdiction; beſides, conſidering that ſome of late (under pretence of vindicating their rightfull and juſt Title) have endeavoured to leſſen and undermine their Government, ridiculing their Princely Virtues, and Sovereign Graces; thereby traiterouſly

exposing the Female Empire to the Calumnies and objections of base pretenders, of which the world is but too full. On these and some other weighty motives and considerations I thought my self bound by my Allegiance and their Supremacy to appear their Champion, and to exchange my Gauntlet (in their Vindication) with the most obstinate of their revolted Peasants; not doubting but that (under the umbrage of their auspicious Favours, and the smiles of their conquering Aspects) I may have the honour to acquit my self their Victorious Champion, and have my name enrolled amongst those Heroick Worthies who have enobled their Memories by fighting under their Banners. 'Tis almost admirable to consider with what calmness they have always born these abuses from their stubborn Subjects; and with what constant temper they have lain down under the weight and burthen of those pregnant abuses the men have from time to time laid upon them. Alas! what have the Ladies done? or rather what have they not done and undergone

that

that might recommend their Government, and make it eaſie to the moſt obſtinate and rebellious? Have they not ſtill admitted the Mens Addreſſes, ſweetly granted their Petitions, and eaſed their Grievances? Yes, yes! they have, and the whole world cannot deny it; nay they have never diſcovered more diſſatisfaction than when the Men have neglected making due and ſeaſonable application to them for redreſs: and is it not an undeniable ſign of a ſavage and brutiſh diſpoſition that ſubmits not quietly to a government ſo gentle and every way obliging?

'Tis not for want of Power that theſe Indignities have been ſo long born with, no! I would have you to know they have an Uncontrollable Power; they have Thunder, loud Thunder, roaring Thunder, enough to ſhock the foundations of the Univerſe, you may hear it ſometimes from Billingſgate *all over the Town; but they are not eaſily ſtirred up to awake it, becauſe they are cautious of terrifying their Subjects; and they had rather*

have them allured than affrighted into Obedience.

Beſides all this they bring into the world with them Souls ſo naturally aſpiring to Sovereignty and Dominion, that it were the greateſt Injuſtice imaginable to deny it them; the principle of Government is ſo fixed in their very Natures, that 'tis impoſſible for any accident or viciſſitude whatever (beſide Death it ſelf) to eradicate it: which will appear by the enſuing Story.

There was a certain Female Lunatick, who having eſcaped the great Pound on he South ſide of Moor-fields, *wandred rom Village to Village, proclaiming to ll people her right to Sovereignty, and eclaring her ſelf to be no leſs than Queen; and one day happening to be the Street of a Countrey Town when a udge of Aſſize was going to the Bench, e with a great Majeſty and courage told m, that he owed the Power and Port had to her mere clemency, and was aſter of no authority but what was deved from her grace and pleaſure: but at*

length

length one of those Officers called Carnifices *took her to discipline, laying a Cat of Nine-tails with some severity over her Princely Shoulders, notwithstanding which violence she could not be prevailed with to quit her claim to Government, or resign her pretensions to a Feminine Empire.*

Well! but (you'll say) what's this to the purpose? Here is nothing in this Story but what smells strong of Bedlam, *and has in it all the Symptoms of Phrensie, and a distemper'd brain?*

No, Sir, by no means! That is your great mistake, for according to modern reason and argumentation there cannot be a better demonstration of a natural and antecedent Right to Sovereignty.— It is utterly impossible that the Soul of any thing born to subjection should be capable of such noble and great Impressions; none but one cut out for Sway and Dominion could still retain so glorious an Idæa *of Majesty on a Litter of Straw, and not forsake the claim to a Royal Sceptre under the Lash and Tortures of an Executioner. Such Princely Resolution and*

Heroick

Heroick constancy could never shew it self in a Soul of vulgar Temper, and mean Alloy: Which makes it evident that there is so strong a Principle of Government, and natural Right to Domination rooted in that Imperial Sex, as no misfortunes can eclypse, no! nor no tortures wrest from them. Now I hope you will allow this for no small proof of Womans Right and Prerogative over that dull, unactive and narrow-soul'd animal call'd Man.

But what shall we say to the irresistible Artillery of their all-conquering Beauties; enough to vanquish the most barbarous and uncivilized Nations, and make their plum'd Princes ambitious of their Fetters? You cannot but acknowledge that Power is reckoned one of the greatest Titles of Empire, and that not unjustly neither, since without it all pretensions are insignificant; you will not desire any better demonstration of a Prince's Power, than the many Conquests he hath made: Now I defy all the vapouring Chronicles of Humane Atchievements to

match

match the unparallel'd Conquests our Heroines. What was Alexander, Scipio, Hannibal *or* Cæsar, *compared to* Juno, Venus, Semiramis, Medea, *&c? The Men have no other way of Conquering, cutting of Throats, knocking out one anothers Brains, or the like. But Women by the force of their charming Glances subdue the most rough and stubborn Dispositions, reconciling the most barbarous to kind Embraces and soft Dalliance.*

The proud Masculine Conquerours never mastered any Kingdoms but what in time elapsed out of their hands; but the Victorious Females have still maintained their Jurisdiction, and their Dominions are daily enlarged by the multiplication of Humane Race: Nay never hath there been a pretended Conquerour among Men, but hath laid his Trophies at the Feet of the more powerfull Empress of his heart, and hath himself become a Slave, Captive and Vassal to his Potent Miss.

Was not Mars *himself taken in the Net? What reason then have the Sons of Insolence to cast off that yoke which all*

their Predeceſſours have drawn in; or ſnarl at that Empire which (beyond the reach of Chronicle) theſe have maintained, and are ſolved not to part with, but at the ſame time to part their quarters, and venture the ſplitting of their Microcoſms.

Yes by my Fakings, my Maſters, the Women are reſolved not ſo tamely to part with their long eſtabliſhed Empire; but Yare like to run the riſque of Rubs and Jubs before you get it. You little think what it may coſt you to fall into the hands of an Army of incenſed Amazons! They care not for a ſtand of your Pikes, or a Legion of Armed Heads, though their Brow-antlers ariſe like a mighty Foreſt; ſuch is their Fortitude, they laugh at your Feeble Weapons, and are no more diſmaid at your charge, than if you came on with ſo many Pop-guns. They are ſo fluſht with continual Succeſſes, that they look upon themſelves as ſecure of Victory as a Cat amongſt the little troops in a Cheeſe-chamber

These things premised, I think men had best look about them before it come to extremities; for we could give you Instances that would prove some as wise as the wisest have been Chous'd, others as strong as the strongest have been baffled, and forced to compound on dishonourable terms; and if thou wert as rich as Cressus, *as long as there are Plays, Parks, Exchanges, Jewellers Shops, or Taylers in the world; if they have not a way to Reduce and Plume ye, then let Female Polity be blasted, and the Art of Wheedling for ever be hiss'd off the Stage.*

Well, Gentlemen, I would advise you as a Friend, take Quarter whilst 'tis to be had, or at least accept of such Articles as the Honour of the fair Sex offers you, before your obstinacy and unfaithfulness to your ancient Governesses force them to exclude you from any hopes ever more to be admitted to their good Grace and Favour.

I have told you a little, and but very little of that much is to be said in the

Ladie

Ladies behalf; what remains but that I leave you to peruse the ensuing Pages; where I doubt not but you will find such examples of Heroick Actions as will engage you to return to your Obedience, and in time make your Submissive Applications to the Incensed Ladies.

BOOK I.

CHAP. I.

Of the Natural Perfections or Imperfections of Women.

And first of fair Women and Deformed.

BEing to treat of the Natural Perfections of Women, we ſhall begin with the moſt attractive, to wit, that of Beauty; and relate ſome pleaſant Stories of Women, that have been famous for Beauty, as alſo ſome inſtances of its contrary.

1. Queen *Suavilda* is ſaid to be of that excelling Beauty, that when ſhe was bound with Thongs, and laid on purpoſe to be trodden under Horſes feet, the Delicacy of her Limbs was ſuch that the Horſes feared to tread upon her, nor could be induced to hurt her. *Saxo. Gram. Dan.* Hiſt. p. 121.

It's reported of a King that for many years had no Issue, and desirous to have an Heir of his own Body, upon his Supplication to the Gods he was blessed with a Son; For whose Education being solicitous, he sent to the Astrologers to calculate his Nativity: They returned him this Answer, that if the Infant saw Sun or Moon, at any time within the Space of Ten years, he should most assuredly be deprived of Sight all his Life-time after. Whereupon he caused a Cell or Cave to be cut out of a deep Rock, conveying thither all things necessary for his sustentation, and recommended him to the care of a learned Tutour, for the instructing him in the Liberal Arts. The time being expired, and a day prefix'd when he was to see the Sun, Moon, and all such Creatures of which he had been told and read, but could distinguish none of them: They brought before him a Dog, a Horse, a Lyon, and several other Beasts, but he took small pleasure in them: They shewed him also Silver, Gold, *&c.* but he took as little in them, onely asking their Names he passed them over. At length the King commanded certain beautifull Virgins gorgeously attired to be brought into his presence, which the Prince no sooner saw, but as recollecting with a kind of Alacrity, he earnestly demanded, what kind of Creatures they were, how bread, how named, and to what use created? To whom his Tutour jestingly replyed, these be called Devils, of which I have often told you, and are the great Tempters of Mankind. Then his Father demanded of him; which of all the [illegible]s he had beheld he best liked; he pr[illegible]ered; *O Father, I one-*

ly

ly desire to be attended by these Devils. Such is the attractive Power of Beauty.

2. *Aspasia* the Daughter of *Hermotimus*, the *Phocensian*, surpassed all the Virgins of her age for Beauty. *Ælian* describes her thus; her Hair was yellow, and had a natural Curl; her Eyes large and full; her Ears small, and her Nose a gentle rise in the middle; her Skin was smooth, and her Countenance of a Rose-colour, for which cause the *Phocenses* (while she was yet a Girl) gave her the Name of *Milto*. Her Lips were red, and her Teeth white as Snow; her Foot was small, and her voice had in it something so smooth and sweet, that while she spake, it was like the Musick of the Syrens: She used no Feminine Arts to render her Beauty more advantageous, as being born and brought up by poor Parents; she was as chast as lovely, so that allured by both, *Cyrus* the younger King of *Persia* made her his Wife, and after him she was married to *Artaxerxes*. *Ælian. Var.* Hist. p. 288.

3. *Agarista* the Daughter of *Clisthenes*, the Sicyonian Tyrant, was so beautifull, that to obtain her as a Bride, there were instituted several solemnities, wherein all sorts of Masteries were to be tried amongst her Suitors, that so he who was adjudged the most worthy Person might carry her away; and to this kind of Tryal the most Illustrious Youths in *Greece* submitted themselves. *Zuing. Theatr.* Vol. 2. p. 286.

4. *Phryne* was a most beautifull Woman, but a Strumpet; it is said of her, that once at *Athens*, fearing in a Cause of hers to be con-

demned, in pleading for her self she bared her Breasts, and discloſed ſome part of her beauties to the Eyes of her Judges, who were ſo enchanted thereby that they pronounced her guiltleſs, though at the ſame time they ordained, that thenceforth no Woman ſhould be permitted to plead her own Cauſe. The ſaid *Phryne* being once at a publick Feaſt where it was cuſtomary to have a Queen among them, and the reſt were bound to doe what they ſaw her begin; it fell out that *Phryne* was Queen, ſhe therefore put her hand into a Baſon of cold Water twice, and therewith waſhed her Forehead; the reſt that had painted their Faces, had their artificial Beauties turned into Deformity by the water, and ſo were expoſed to the Laughter of the Company; but *Phryne*, whoſe Beauty was native, and beholden to nothing of Art, appeared by this touch of the water to be rather improved than any way impaired. *Heidfeld.* in *Sphing.* p. 349.

5. *Lais* was a famous and renowned Curtizan, ſo beautifull that ſhe enflamed and ſet on fire all *Greece* with the Love and longing Deſire of her. After the Love of *Hippalochus* had ſeized on her, ſhe quit the Mount *Acrocorinthus*, and flying ſecretly from an Army of other Lovers, ſhe went to *Megalopolis* unto him; where the Women upon very Spight, Envy and Jealouſie in regard of her ſurpaſſing Beauty, drew her unto the Temple of *Venus* and ſtoned her to death; whereupon it is called to this day, the Temple of *Venus* the Murtherer.

6. *Candaules* King of the *Sardians*, having a

Wife whom he affectionately loved, and therefore judging her the faireſt of Women could not contain his pleaſures, but coming to *Gyges* (a Servant of his with whom he uſed to be familiar) and extolling the Beauty of his Wife; which that he might more fully expoſe to his view, he proffered to deviſe a means how he might ſee her naked: *Gyges* notwithſtanding refuſed it, as that which was neither decent nor lawfull; whereat the King diſpleaſed, replied: Be confident, O *Gyges*, and neither diſtruſt me in ſo perſuading thee, nor my Wife who is altogether ignorant of it; for I have deviſed that ſhe ſhall not know nor ſuſpect that thou muſt beheld her; for thou ſhalt be ſecretly conveyed into the Chamber, and (unſeen) behold every paſſage of her undreſſing: Now when thou haſt freely ſurveyed every part and lineament of her, and ſpyeſt her Back towards thee, convey thy ſelf out of the Room; onely in this be carefull that at thy removing ſhe caſt no Eye upon thee: This done, the next Morning give me thy free and true cenſure. *Gyges* ſeeing he could by no means decline it, was prepared againſt the time. The King at his accuſtomed hour went to his Chamber, and ſo to Bed; The Queen ſoon after entring deſpoils her ſelf of all her Veſture even to Nakedneſs, all which *Gyges* beheld, who no ſooner ſpyed her Back turn to go towards Bed, but *Gyges* ſlips from the place where he was hid, which was not ſo cunningly done, but the Queen perceived it; who demanding the Reaſon of it from the King, and being told it, ſhe diſſembled her Wrath and meditated Revenge.

Next morning she sent for *Gyges* by her trustiest Servants, who (misdoubting nothing) instantly came; she caused her Servants to withdraw, and thus accosted him: *Two ways are proposed thee, O Gyges, one of them instantly to make choice of; Either thou must kill* Candaules, *and that done, be possest of me, and the Crown of* Lydia, *or instantly dye: Because thou shalt know that in all things it is not convenient to obey the King. There is now a Necessity that either he that counselled thee to this, must perish, or thou that obeyedst him (against all Law, Reason or Modesty) to behold me naked. Gyges* amazed at this, knew not what to say, and would gladly have declined either; but finding that of necessity he must doe the one or suffer the other, he rather chose to survive, and thus answered her: *Since, Generous Lady, you thus urge me to an enterprise so contrary to my Nature, propose some safe course how it may be done: Even* (saith she) *in the self same place where he devised this Mischief against himself, where to thee I was first discovered.* Accordingly *Gyges* provided himself for it, and having notice when *Candaules* was asleep, followed the Queen into the Chamber, and with a Ponyard stabbed him to the Heart, by which he attained both the Queen and Kingdom. Of this History *Archilochus Parius* makes mention in his Iambicks, who lived about the same time, affirming, that *Gyges* was by the Oracle of *Delphos* confirmed in the Kingdom, after the Faction of the *Heraclides* had opposed his Sovereignty. *Herodot.* in *Clio.*

7. Having traced foreign Countreys for Beauties it may not be amiss here to relate some of our

our own. A Knight famous for his valour in the Wars of *Henry* the 5*th*. in *France*, the Wars being ended, returned home. This Knight's Lady was of ſuch admirable Beauty, as attracted the Eyes of all upon her. This Lady with her Husband living at *Norwich*. He after ſo many troubles reſolved to lead a more quiet Life, and betook himſelf to contemplation; and purpoſing to doe ſome pious work for the good of his Soul, he erected near to his Houſe a Church, and adjoining to his Houſe a Religious Houſe that entertained 12 Friars and an Abbot with a ſufficient Maintenance. In this Covent were 2 Friars *John* and *Richard*, who had an irreconcileable Hatred one to another, which particularly was taken notice of. This Lady being affable and courteous to all, and among the reſt to Friar *John*, bred in him an uncivil Boldneſs; for ſhe never went through the Cloyſter, but he ſtill attended her with Cringes, and ſhe (ſuſpecting nothing) ſimply, with modeſt ſmiles re-ſaluted him; which bred ſuch a ſtrong fancy in the Friar, that it was whiſpered all over the Covent that he was in love with her. In ſhort, he grew ſo impudent that he wrote a Letter to her, importuning her love. The Letter coming to her Hands much ſurprized her, as not dreaming lewdneſs could lodge in one profeſſing Chaſtity; and dreaming it might be a Trick of her Husband's to try her Chaſtity, to prevent jealouſie ſhe ſhewed it to her Husband; which when he had read, diſſembling his rage, he wrote an anſwer to the Letter which he cauſed her ſubſcribe, to this effect: That ſhe was

very sensible of his Love, and that such a night her Husband was to ride towards *London*, he should be entertained according to his desire; the Friar received the Letter to his unspeakable Joy. The night appointed he puts himself in best order he could, comes to the House, is admitted by the Lady and conducted to a Chamber. He had no sooner entred but the Knight and his Man follow, and without respite strangled him. The deed was no sooner done, but he began to be touched with remorse, as also with fear of punishment, to prevent which he sets his wits on work, and at last resolves to have his Body conveyed into the Monastery, which being parted from his House onely with a Brick wall might easily be done; he no sooner motioned it, but his Man remembers of a Ladder in the Back-yard fit for the purpose; briefly they both lay hand to the Body, and the Man with the Friar on his back mounts the Ladder, and sits with him astride upon the Wall, and turns over the Ladder to the other side, descends with him into the Monastery, where spying the House of Office he set him there upright, leaves him there, and returning in haste forgot the Ladder; he gives his Master an account of it; after they went both to Bed, all this being concealed from the Lady and the rest of the Houshold. A little after Friar *Richard* being a little troubled with a Looseness was forced to rise, and being hastily taken makes speed to the House of Office, but discerning one before him, he had as much Patience as he could; he being hard charged, he first called, and then entreated, but receiving

ving no Answer, he imagined it done on purpose, especially, when coming nearer, he perceived it was his old Adversary; loth he was to play the sloven in the yard, for that whole Covent knew of his Distemper; therefore thinking this was done by *John* on purpose, he snatcht up a Brick, and hitting him full on the Breast, down falls Friar *John*: Which he seeing thought at first to raise him up; but finding him stone dead, verily thinks he had slain him, and was in great perplexity what to doe; but spying the Ladder presently remembers of Friar *John's* Love to the Knight's Lady, and lifting him up on his shoulder, by help of the same Ladder carries him into the Porch of the Knight's Hall; which done, he returns to his Chamber. While this was a doing, the Knight being troubled in Conscience, could by no means sleep, but calls his Man, and bids him go listen about the Walls of the Monastery, if he could hear any noise about the Murther; he accordingly going, finds Friar *John* sitting upright in the Porch, and being startled at the sight runs and tells his Master, who was no less astonished, scarce believing it till he saw it; But recollecting himself he resolves to make trial of a desperate adventure; he remembers an old Stallion he had used in the *French* Wars, was then in his stable, and a rusty Armour hanging in his Armory; he commands both instantly to be brought, with strong new Cords, a Case of rusty Pistols and a Launce. The Horse is sadled and cappariſon'd, the Armour put upon the Friar, and he fast bound in the seat, the Launce tyed to his wrist,

and the lower end put into the Reſt, his Head-piece claſped on, and his Beaver up; the Skirts of his gray Gown ſerve for Baſes: And thus accoutred, like a Knight completely armed *Cap a Pe*, they turn him out at the Gates to try his Adventure.

In the mean while Friar *Richard* no leſs perplexed about the Murther than the Knight, hath all his wits on conſulting, and at laſt concludes it his ſafeſt courſe to fly: He remembers withall, that there belonged to the Friery, a Mare employed to carry Corn to and from the Mill, and ſuſpecting his own Footmanſhip, he thinks it better to truſt 4 Legs than two; he therefore calls up the Baker, that had the Charge of the Beaſt, and told him, he heard there was Meal that Morning to be fetcht from the Mill, and if he would let him have the Mare he would bring it back with him before Morning: The Baker willing to ſpare his Travel, opens the back-Gate, the Friar mounts and rides out of the Monaſtery Gate about the ſame inſtant that Friar *John* was turned out; the Horſe preſently ſents the Mare, and gallops after her. Friar *Richard* looking back, amazed to have an armed Knight purſue him, away he flyes, and takes through the Streets: After him (or rather the Mare) ſpeeds the Horſe, Great noiſe was in the City, inſomuch that many waking out of their ſleeps looked out at their Windows. At length it was Friar *Richard's* ill fate to take into a Turn-again-lane, that had no paſſage through: There Friar *John* overtakes him, at the ſight of him *Richard* being troubled

cries

cries out, *Guilty of the Murther.* At the Noise of Murther the People run out into the Streets, whereupon he confesses all; which in respect of the former grudge is easily believed. Fri. *John* is dismounted, and sent to his Grave, Friar *Richard* to Prison; he is arraigned, and by his own Confession condemned. But before Execution the Knight knowing his own guilty Conscience, posts to the King, makes his voluntary Confession, and hath his Pardon for his former good service; Friar *Richard* is released, and the Accident still remains on record. *Heywood's* Hist. Women.

8. *Jane Shore*, Concubine to King *Edward* the 4*th*. and afterwards to the Lord Chamberlain *Hastings*, by the Commandment of King *Richard* the 3*d*. was put to her open Penance, going before the Cross in Procession upon a Sunday, with a Taper in her hand; in which she went in Countenance and Pace demure, so womanly, and albeit she was out of all aray, save her Kirtle onely, yet went she so fair and lovely, namely, while the wondring of the People cast a comely Red in her Cheeks, that her great Shame was her much Praise, among those that were more amorous of her Body than regardfull of her Soul. Many also that hated her manner of life, and were glad to see Sin corrected, yet they more pitied her Penance than rejoiced therein. She lived till she was old, lean, withered and dried up; nothing left but riveled Skin and hard Bone, and in that Poverty, that she was constrained to beg of many who had begged all their time if she had not been. *Stow's Annals*, p. 449.

To

To conclude then this Subject with a Reflexion of the Vanity of Beauty, and how little reason any have to be proud thereof (the Evil effects whereof we shall shew in some Instances afterwards) since it is eminent in all other Creatures. Who wonders not at the Beauty of the Sun, the Glory of the Moon, and the Splendor of the Stars? the Brightness of the Morning, and the fair shutting in of the Evening? Come to the Flowers and Plants, what artificial Colour can be compared to the Leaves of the Marigold, the Purple of the Violet, the curious Mixture of the Gilly-flower, or the whiteness of the Lily, to which *Solomon* in all his Glory was not to be equalled? You that are proud of your Hair, behold the Feathers of the Jay or Parrat, with the admirable Variety of the Pheasant and Peacock; what Rose in the Cheek can countervail the Rose in the Garden? or what Azure-Vein in the Temples the blew Flower of the Field? Come to outward Habit or Ornament; what Woman doth better become the richest Attire, than the Panther his Stains, and the Leopard his pleasing and delightfull Spots? Are not the Fishes as beautifull in their silver shining Scales, and the terrible Dragon in his golden Armour, as Women apparelled in Cloth of Bodkin or Tissue? What is she that exceeds the Dove or Swan in Whiteness, or the Pine and Cedar in streightness? Let me hear the Voice that can compare with the Nightingale in sweetness; or behold that Eye that can look upon the Sun with the Eagles. Why should you fair ones then be proud of any thing, that are by other Creatures

tures exceeded in all things? Beſides, even the choiceſt Beauty amongſt you being once enjoyed is the leſs eſteemed. What remains then but that you, whom Nature hath endowed with beautifull Bodies, ſhould endeavour after Humility the Beauty of the Soul, and as your Body is adorned with curious Lineaments and Colours, ſo your Souls may be beautifyed with the comely Features and reſplendent Colours of Vertue. But let us now give ſome Inſtances of its Contrary, Deformity.

Of Deformed Women.

It is remembred of the Poet *Hipponax* that he was of that Deformity, that he became a general ſcorn to all: Inſomuch that 2 famous Painters *Bibulus* and *Anterinus*, drawing his Picture, and ſetting it out to ſale, had drawn him in ſuch unfaſhionable manner, that it begot laughter of all that beheld it: Which *Hipponax* hearing, he ſo perſecuted the poor Painters, in his bitter Iambicks and invective Satyrs, that deſpairing they hanged themſelves. Then blame me not, if I be ſparing in ripping up the Deformities of Women, leſt they proſecute me as ſeverely with their railing Tongues, as the Poet did the Painters with his ſatyrical Pen.

1. *Athenæus* lib. 9. tells us that *Anacharſis* the Philoſopher ſitting at Banquet with his Wife (who was a wondrous hard favoured Woman) one of the Gueſts that ſate with him

at

at the Table could not contain himself, but said aloud; O *Anacharsis*, you have married a Wife deformed enough: To whom the Philosopher with great Modesty replied; I have indeed: But, Boy, (saith he, calling to one that attended on the Cup-board) fill the Gentleman more Wine, and she will then appear to him sufficiently beautifull, more taunting his intemperance than he her Deformity.

2. *Martial* lib. 3. describes one *Venustina*: She hath, saith he, onely three Teeth, and three Hairs, the Breast of a Grashopper, the Leg of an Ant, the Belly of a Spider, a rough and rugged Brow; her Mouth in smiling shewed like the Crocodiles; her Voice in singing like the Frogs and Gnats; her Face like the Owls, and her savour like the Goats, with other such like imperfections. The same Authour speaks of *Philenis*.

Philenis *seems with one Eye still to mone,*
Wouldst thou the Reason know? she hath but one.

3. A certain Gallant following a Gentlewoman at the Heels, and seeing her to be of a streight handsome Body he mended his Pace to overtake her, and spying her masked, entreated her in Courtesie to unpin her Mask, with purpose to kiss her; but seeing her Face swarthy, and somewhat wrinkled and not answerable to her Body: *Mistriss*, said he, *I had purposed to beg a Kiss of you, had I liked you before as well as I did behind.* *Then Sir*, quoth she, *to please you, you have pleasure to kiss me where you best like*, wittily checking his Folly.

The

The *Persians* affect such as have hooked Noses, holding such most to beautify the Face, because *Cyrus* had his Nose fashioned. There are of those two kinds; one which in the descent from the Brow instantly riseth in the fashion of a Crows Bill, and such, saith *Aristotle*, is a Mark of Impudence; the 2*d*. hath his bending separate from the Brow, and the swelling in the middle part of the Nose like a Hawks Bill, and those are the Marks of Courage and Beauty. I know not which of these the Wench had of whom Sir *Thomas Moore* compiled this Epigram.

A Lovely Lass, that had a Roman Nose
Meeting with Tyndarus, *he would have kist her;*
But when he should have met her at the Close,
I would (quoth he) but cannot kiss you (Sister)
For had not your egregious long Nose bin,
I would have kist your Lips, and not your Chin.
The poor Wench blusht, and burnt with secret ire,
Which set her changing Colour all on Flame,
And saith to him; To furnish your desire,
Since that you fain would kiss and crave the same;
Because my Nose no more shall let your will,
Kiss where is none, there freely take your fill.

4. One *Mesippus* relates in *Lucian* how that he one day saw a Comely Gentlewoman passing along in a Coach with a Woman extremely unhandsom: She was, saith the History, but half a Woman, a Body misshapen, limping and blear-Eyed, a Face disfigured, and besides, she had the falling Sickness with horrible Convulsions. He was hereat extremely amazed, and said he could not

not understand how so brave a Person, and of such Quality should go in Company of such a Monster; Hereupon one that overheard him said, *Sir, you seem to wonder at what you see, but having heard the Causes and Circumstances you will more admire: Know, that Gentleman you see in Coach is called* Zenothemis, *born in* Marseilles, *where formerly he contracted a firm Amity with a Neighbour called* Menecrates, *one of the Chief of the City in Wealth and Dignity. But it happen'd, that he having given a false Sentence, was degraded of his Honour, and his Goods confiscated; every Man avoided him as a Monster in this Change of his Fortune, but* Zenothemis *his Friend more esteemed him in his Adversity than when in Prosperity, and bringing him to his House, shewed him huge Treasures, and conjured him to share with him: The other, weeping for Joy to see himself thus entertained in such sharp Necessities, said, he was not so troubled for the want of Wealth, as for the Deformities of his Daughter now Marriageable; hereupon this Noble hears replied, trouble not your self for this, for I will be her Husband. The other astonished at such Goodness, said, God forbid that I should lay such a Burthen on you. No, no, replied the other she shall be mine, and instantly married her, making great Feasts at her Nuptials; being married he honoureth her very much, and glories in shewing her in the best Company as a Trophy of his Friendship. In the End she brought him forth a Son who restored his Grandfather to his Estate, and was the Honour of his Family.* Caver. Oper. subcis. p. 187.

CHAP. II.

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Of such Women as have exceeded the common Proportion in Stature.

I Saw (saith *Wierus*) a Maid who, for the Gigantick proportion of her Body, was carried from one City to another on purpose to be seen; I diligently inquired into all things concerning her, and was informed by the Mother and her Daughter, that both her Parents were but of low Stature, nor were there any of her Ancestours remembred to exceed the common Stature of Men: This Maid to the 12*th*. year of her age was of a mean Stature; but being about that time seized with a Quartane Ague, after some Months it perfectly left her; and then she began to grow to that wonderfull Bigness, all parts of her Body being proportionable. She was, when I beheld her, about 25 years of age, to which time it had never been with her as is usual to Women; yet she was in good health, of Feature not handsome, her Complexion somewhat swarthy, of a stupid and simple Wit, and low as to her whole Body; For,

The greater Vertue of nest lies in Bodies of the middle Size. Schenk. *Obs. Med.* p. 716.

2. As I travelled by *Dirnen* under the Jurisdiction

diction of *Basil*, An. 1565. I was shewed a Girl of 5 years of age, who was playing with the Children, she was of a vast Body; after I had looked more nearly upon her and measured, I found that her Thighs were thicker than the Neck of my Horse, the Calf of her Legs bare the proportion of a lusty and strong Man. Her Father and Mother, being set together, might be compassed within the Girdle which she wore about her Middle. Her Parents told me that before she was a year old, she weighed as much as a Sack full of Wheat which held eight Bushels. *Anno* 1566. I saw her again; for Count *Henry* of *Fustenburg* lodging at my House, she was brought to him, and there both of us admired at her wonderfull Bigness; but in few years after she died. Plat. *Obs. Med.* p. 583.

CHAP. III.

Of Warlike Women.

And first of the Amazons.

1. OF the Original of these *Amazons* there is disagreement among Writers. *Palephatus* in his fabulous Narrations saith, the *Amazons* were not Women, but Barbarous Men, who used to wear long Garments and loose

loose, after the manner of the *Thracian* Women, who shaved their Chins, and wore the Hair of their Heads long, but covered with Myters. *Trogus Pompeius* thus speaks of their Original: *Scythia* on the East is on one side bounded by the Sea, on the other by the *Rhæan* Mountains; its Longitude and Latitude lie open to the Sea, and the River *Tanais*: These *Scythians* have no Portions of Land among them which any Man can call his own, they manure no Fields, build no Houses, their Riches consisting in Flocks and Herds; they live in Solitudes and Desarts, when they remove from place to place, they carry their Wives with them in Wagons, covered with Skins of Beasts to defend them from Summer showrs and Winters cold. Justice is maintained more by the Modesty of their Manners, than by Severity of the Laws: There is no offence so grievous to them as Theft, because their Flocks lie in the Fields; Gold and Silver they despise; their Food is Milk and Honey, their Habit Furs and Skins of Beasts, using extraordinary Moderation in every thing. Three times these *Scythians* attempted the Empire of *Asia*, in all which they behaved themselves bravely. The first that made War against this Nation was *Vexores* King of *Egypt*, who sent a Message to them to prepare for War. They answered, *We wonder the Captain of so rich a People will wage War against us that are known so poor, seeing the Success of War is doubtfull; and howsoever the Event prove, the reward of the Victory is nothing, but the Damage arising from the Fight manifest.* This answer sent before, they quick-

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ly followed; and when *Vexores* perceived their Celerity in march, and resolutenes, he betook himself to a dishonourable Flight. They pursued him till the Fens stopt their passage, retiring thence they overran *Asia*, imposing on the Nations there a small Tribute, rather for their Glory than Profit, and continued 15 Years there till they had a Message sent them from their Wives, that unless they instantly repaired home, they would seek Issue from the Neighbour Nations, for they would not suffer the Posterity of the ancient *Scythians* to be in the Women extinct. *Asia*, as *Trogus* and *Justin* say, was for 1500 years subject to the *Scythians*, which ended in *Ninus* King of *Assyria*. In the interim two Princely youths of the *Scythians*, *Plinos* and *Scolopitus* being expulst from their Families, drew after them a great Party, and invaded *Cappadocia*, planting themselves near the River *Thermodon*: and having conquered and possessed the Province of *Themiscyria*, and for many years spoiled the Neighbour Nations, they were at last by them treacherously destroyed. Their Wives by reason of their exile, half in despair, boldly took Arms, and first fortifying their own Confines, they afterwards purposed to invade others. Besides, they disdained to marry with their Neighbours, calling it rather a Servitude than a Wedlock. Thus they augmented their Seigniories, and stablisht their Common-weal without the Advice or Assistence of Men: And to make the Widows of equal Fortune with the Wives, they slew all the Men that yet remained among them, and after revenged their deaths upon the bordering

dering People that conspired against them: And having at last confirmed themselves, lest their Posterity and Memory should perish, they had mutual Congression with their Neighbour Nations: The Men-Children they slew, the Female they brought up in warlike Exercises, and that they might easily use their Launces, at seven Years of Age, they seared, or burnt off their right Breasts, whence they had the name *Amazon*, as much as to say *Unimammæ* or *Uximammæ*, *i.e.* these with one Breast or with a burnt Breast. There were two Queens of them that jointly held the Sovereignty, *Marthesia* and *Lampedo*; these divided their People into two Armies, and went to war by turns, the one governing at home while the other forraged abroad, and the more to raise their Terrour they gave out themselves to be derived from *Mars*; and having subdued a great Part of *Europe*, they invaded *Asia*, and took many Cities, and built *Ephesus* and other Cities; part of their Army they sent home with spoils, those that remained in *Asia* were with their Queen *Marthesia* all slain; to her, her Daughter *Orythia* succeeded, who was not more famous for her Valour and Success, than for her constant Vow of Virginity. Their Fame spread all over *Greece*, so that *Hercules*, with other most Heroick Youths in *Greece*, undertook a Voyage to make proof of their Valour. At that time 2 Sisters, *Antiope* and *Orythia* governed them, *Orythia* being then employed in forrain Expeditions. When *Hercules* with the rest landed, the Queen *Antiope* not jealous of any Hostility, stood with many of her Ladies unarmed

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on the shore, who being unexpectedly assaulted by the *Grecians*, were easily routed; in this Conflict many were slain, and divers taken, among whom were the two Sisters of *Antiope*, *Menalippe* surprized by *Hercules* and *Hyppolite* by *Theseus*, who after took her to Wife, and of her begot *Hyppolitus*. *Orythia* hearing of these Outrages and Dishonours done at Home, impatient of these Injuries, she convented all her Forces inciting them to a revenge. Next she demanded aid of *Sagillus* King of the *Scythians*, acknowledging her self descended of that Nation, with other Motives that prevailed with him, so that he sent his Son with a vast Army of Horsemen to her aid: But some Dissension arising, the Prince withdrew his Forces and returned Home; and the *Amazons* being thus deprived of their help were overthrown by the *Grecians*. After *Orythia* succeeded *Pentheſilæa*, she that in the aid of *Priam* came to the Siege of *Troy* with 1000 Ladies, where after she had performed many valorous Exploits, she was slain by *Achilles*, or as some say by *Neoptolimus*: She was the first that ever fought with a *Poll-Axe*, or wore a Target made like a half Moon, whence she is by Poets called *Peltigera* and *Securigera*. As *Virgil* in his 1. *Æneid.* thus in English,

Pentheſilæa *mad leads forth*
Her Amazonian Train, *Arm'd with their Mooned Shields, and Fights*
Midst Thousands on the Plain.

These Amazons continued till the time of

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Alexander, and though *Isidorus Eth.* 14. saith that *Alexander* the Great quite subdued their Nation, yet others affirm that when *Alexander* sent Ambassadors to demand Tribute of them, otherwise he would invade them, Their Queen *Minithra* (or, as some call her, *Thalestris*) returned this Answer: *It is great wonder of thy small Judgment, O King, that thou desirest to wage War against Women; if thou being so great a Conquerour shouldst be vanquished by us, all thy former Honours were blemished, and thou perpetually branded with Infamy; but if our Gods, being angry with us, should deliver us up to thy Mercy, what Addition is it to thy Honour, to have vanquished weak Women?* With which words *Alexander* was so taken, that he granted them Freedom, adding, that Women ought to be courted with fair words, not with Hostility. After this she sent to the King desiring his Company, as longing to have Issue by him to succeed the Father in Magnanimity and Vertue, to which he assented; she stayed with him in great Familiarity several Days, and when she found her self with Child she departed home.

These *Amazons* were by the *Scythians* called *Oxpatæ*, which signifies in their Language Man-killers. *Curtius* thus describes their Habits and Manners *lib.* 6. Their Garments cover not their Bodies round; their right side is still bare towards their Breast; their upper Robe, which is buckled or buttoned above, descends no lower than their Knee; one of their Breasts they reserve safe and untouched, with which they give suck to their Infants, the right Breast they burn off, that with more Facility they

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may

may use their Arms. *Herodotus* writes many things of them, of which we shall onely mention this: To encourage their Valour they have a Law, that no Virgin shall enter into familiar Congress with a Man, before she hath brought from the Field the Head of an Enemy slain with her own Hand.

Strabo writes thus of other *Scythian* Women, that had a mind to imitate these *Amazons*. The *Scythians* in their third *Asian* Expedition having been 7 years absent from their Wives; they, concluding their Husbands dead, married themselves to their Slaves and Servants that were left at home. The *Scythians*, the War being ended, returning home, were opposed by their Slaves; after many skirmishes the Victory remaining doubtfull, the *Scythians* were advised to change their manner of Fight, and because they had to doe with the meanest of Slaves, therefore to lay aside their ordinary Weapons, and take Whips and Scourges, which would strike most Terrour into them. This Advice followed proved successfull, and with the Sight of those Whips and Scourges their Slaves were so terrified, that they betook themselves to flight. Their Wives knowing themselves guilty, both of Adultery and Treason, some slew themselves with the Sword, others strangled themselves; to be short they all resolutely finished their lives with their own Hands. After this Accident the *Scythians* had Peace, to the time of King *Lauthinus*.

To conclude this Relation, of the Name of these *Amazons*, Ovid writes in the End of Book 2d. *De Arte amandi*, having wrote in two

two first Books, wherein he proposes all ways for Men to captivate Women to their Wishes, he thus insultingly concludes.

Me vatem celebrate viri, &c.

Call me your Poet, crown my Head with Bays,
And let the whole World descant on my Praise.
I gave you Arms, God Vulcan gave no more
To Thetis *Son; conquer as he (before;)*
And he that shall his Amazon subdue,
Struck with the Darts he from my Quiver drew,
Upon his Warlike spoils thus let him write:
"NASO my Master taught me first to fight.
"Behold, young Wenches likewise trace my skill,
They are the next Charge of my labouring Quill.

In his third Book, as having armed Men against unarmed Women, he likewise armeth them against the Enticements of Men thus:

Arma dedi Danais, &c.

The Greeks *I have given Arms to, who now stand*
Ready to encounter the Amazonian Band.
Others within mine Armory remain
For thee, Penthesilæa, *and thy* Train.
Go equally accoutred to the War,
And let such conquer as most favoured are
Of Carine Dione, *and the Boy that flyes*
Round 'bout the World still hoodwinkt of his Eyes.
'Gainst naked Women bare from head to heel,
Oh too much Odds there were in Combat then
And so to conquer a great shame to Men. (Heywood
(*Hist. Women*

And so much of the Amazons; *we now do proceed to give account of other warlike Women.*

1. *Camilla*, Queen of the *Volscians*, even in her Cradle gave tokens of her future Valour; for in her Infancy she was neither swathed in soft Cloathing, nor wrapt in silken Mantle, nor attended by a Nurse, *&c.* But fostered by her Father *Melebus* with the Milk of Hinds and wild Goats. Having somewhat past her Infancy she took no pleasure in childish Puppets, nor did she inure her self to spinning or such like womanish Chares; her Cloathing was the Skins of wild Beasts, her exercise Hunting, Shooting, her Arms the Bow and Quiver, her Drink the Fountain water, and her Food Venison. To this abstemious Life she added the strict Vow of Chastity. At length War being commenc't betwixt *Turnus* and *Æneas* she helped *Turnus*, and brought to his assistence a Regiment of brave Horse, which she in person commanded, her Magnanimity *Virgil* thus describes in his 7 *Æneid.*

To their supply Camilla *came,*
The gallant Volscian Lass,
Who bravely did command the Horse
With Troops that shin'd in Brass.
(*Heywood*
(Hist. Women.

3. *Atalanta* was born of *Jasus* and *Clymene*; her Father desirous of a Masculine Issue cast her out to a desperate Fortune, whom a She-bear finding, fed her with Milk, till some Huntsmen passing by, and seeing such a beauteous Child

Child took her home and carefully educated her. She being grown to mature age, though she had many Suitors, took upon her the Vow of Chastity, and arming her self after the manner of *Diana* gave her self wholly to hunting; and encreasing in Beauty as in Years, she was set upon by the two Centaurs *Rhœcus* and *Hyllæus*, but she left them both dead on the place. Her next Heroick action was, her hunting the *Calidonian* Bear with all the Noble Youths in *Greece*; she was the first that drew bloud of the Beast, in presence of the Prince *Meleager* and other Heroes, of whom *Putanus* speaks thus:

As did the Meleagrian *Girl,*
Who in the Ætolian *Plain*
Laid flat the foaming Boar, and was
The foremost of the Train
That gave him bold Encounter, and,
As ignorant of Fear,
Nockt her sharp Arrow, and the String
Pluckt close up to her Ear.
The first that day in Field that bloud
From the stern Monster drew;
Bearing the honour, spoyl and Palm
From all that Princely Crew.

Her next Atchievement was her contention in the Sports of *Peleus*. They were twelve in Number that were celebrated among the *Greeks*; *Acastus* the Son of *Peleus* instituted them in Honour of his Father: they consisted in Races, throwing the Bullet, Wrestling, casting the Dart, riding the Horse, managing the Chariot; several overcame in many things, but *Atalanta* in all. Not long after this coming to the Knowledge of her Parents she was desired by them to marry, to

prevent which, truſting to her incomparable ſwiftneſs ſhe deviſed a Race, propoſing her ſelf the Prize of the Victour, but the vanquiſhed were beheaded; After the ſlaughter of many Princes, *Menalion*, enflamed with her Love, received of *Venus* 3 Golden Apples, which he let fall one after another in the ſwiftneſs of their courſe; ſhe, by ſtooping to take them up, ſlackened her ſpeed, and by loſing the Race became his Prize and Bride. *Heywood*'s Hiſt. Women.

Of Engliſh Viragoes.

1. *Elphlelda* was Siſter to King *Edward* the 4*th*. before the Conqueſt, ſhe was wife to *Etheldredus* Duke of *Mercia*, and aſſiſted her Husband in reſtoring the City of *Cheſter* after it had been demoliſhed by the *Danes*, encompaſſing it with new Walls: He was General to the King in all his Expeditions againſt the *Danes*, and gave them a great Overthrow at *Toten-Hall* in *Staffordſhire*, but a greater at *Wooddensfield*, and ſhortly after died; ſhe governed many Years after him in all *Mercia*, or Middle *England*, excepting *London* and *Oxford*, which the King her Brother reſerved to himſelf. She built many Cities and Towns, and repaired others, as *Thatarn*, *Brimſbury*; ſhe built a Bridge upon the *Severn*, *Shrewſbury*, *Warwick*, *Lichfield*, *&c.* This Lady once endured the Pains of Child-birth, and would never after have any carnal dealing with Man, alledging that it was unſeemly for a Woman of her Degree to inure her ſelf to ſuch wanton Embraces, whereof ſhould enſue ſo great pain and ſorrow. She tamed the *Welchmen*, and in many conflicts chaſed the *Danes*: after her death the King took the Province of *Mercia* into his own Hands, and diſinherited her Daughter, *Henri-*

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cus the 5*th.* left this Epitaph on her Tomb:

Oh Elphlelde, *mighty both in Strength and Mind,*
The Dread of Men, and Victress of thy Kind;
Nature hath done as much as Nature can
To make thee Maid, but Goodness makes thee Man:
Yet pity thou shouldst change ought save thy Name,
Thou art so good a Woman; and thy Fame
In that grows greater, & more worthy, when
Thy Feminine Valour much outshineth Men.
Great Cæsar's *Acts thy Noble Deeds excell;*
So sleep in Peace, Virago *Maid, farewell.*

(*Heywood's*
(Hist. Women.

2. *Maud* the Daughter of *Henry* the 1*st.* was married to *Henry* the 4*th.* Emperour, her Husband dying she had the Title of Empress: her Father swore all the Nobility to her Succession, but he being dead many of them left her and went to *Stephen* Earl of *Bulloin.* Many battels were then fought betwixt *Maud* and *Stephen,* in which the success was doubtfull: But at last this Lady took the King Prisoner to *Bristol.* From *Bristol* she came to *Winchester,* and at last to *London,* all People acknowledging her their Queen and Sovereign except the Kentish-men. Thither the Wife of King *Stephen* came to procure her Husband's delivery, proffering that he should surrender up the King, and after lead a religious Life; but to this she would not agree, although she was likewise entreated to it by the Citizens; for which the People began to conspire against her, of which she having notice, left her Household provision and secretly conveyed her self to *Oxford,* where she attended her Forces that were by this time dispersed. But taking with her *David* King of *Scots* she came before *Winchester,*

and besieged the Bishop's Tower, defended by King *Stephen's* Brother. The wife of the imprisoned hereat takes both Spirit and Arms, and associated with one *William Iperus*, came with such Terrour, that the Empress was forced to fly from Force to Stratageme, counterfeiting her self dead, and as a Corpse caused her Body to be conveyed to *Gloucester*, and by this means escaped. But her Brother *Robert* was taken Prisoner. At last it was agreed betwixt them, that the King and *Robert* should be liberate one in liew of the other, the one to his Kingdom, the other to his Earldom. To this *Robert* would not consent, so that all that Year there was nothing but rapine, *&c.* The King upon Holy-Rood day was released, and besieged the Empress in the City of *Oxford*, from *Michaelmas* to middle Winter; where being oppress't with Famine, she took the Advantage of the Frost and Snow; and attiring her self all in white, escaped over the Fenns to *Wallingford* Castle. And so much for the Magnanimity of these 2 Heroick English Ladies. I shall now give you a Relation of a French Heroin.

In the Minority of *Henry* the *6th.* when *France* was governed by our English Regents, *Charles* the Dauphin being at that time very low, yet maintaining what Hostility he was able, whilst the English forag'd through at their will, there arose one *Joan Are* the Daughter of *James Are* a Shepherd. *Joan* (whom the French afterwards called *Joan* de *Pucil*) whilst she was young and kept her Father's sheep reported to several, that our blessed Lady, St. *Agnes*, and St. *Catharine* appeared to her, and told her that by her means *France* should recover its pristine Liberty. One *Peter Bradicourt*, one of the Dauphin's Captains, hearing

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ing this caused her to be sent for to his Master, who was then very low, and exceedingly dejected; in her Journey she came to a Town called *Fair Boys* (a place she had never seen before) where she desired a Soldier to go to a By-Corner, and from thence to bring her a Sword. The Soldier went according to her direction, and searching the place amidst a quantity of old Tongs, Shovels, &c. found a bright Sword with 5 Flower-de-Luces engraven on either side. This Sword she girt about her, and so proceeded to *Chynon* to meet the Dauphin. Being there arrived, he concealed himself, whilst she was brought into a long Gallery, where he ordered another to take his place: She looking on him gave him no Reverence, but pict out *Charles* from amongst the rest, made a low obeysance to him, and told him that to him onely was her Business. He hereat was amazed, she having never before seen him, and was something comforted by her chearfull Countenance: they had private Conference together, and shortly after she had an Army given her to conduct. She then bespoke her Armour, *Cap a Pe*, bearing a white Ensign displayd before her in which was the Portraicture of our Saviour with a Flower-de-Luce in his Hand, and so marched to *Orleance*. Her first Exploit was to raise the siege of that Town. From thence she went to *Rhemes*, took it, and caused the Dauphin there to proclaim himself King. She after took *Jargueux* a strong Town. She fought the Battel of *Pathay* with great Success, and took many English Prisoners, and took in many Towns of great Importance; at last in a Skirmish she was taken Prisoner by Sir *John* of *Entenburch*, a *Burgonian* Captain, and sent to *Roan*. The *French* Chronicles affirm, that the Morning before she

ſhe was taken ſhe took the Sacrament, and told to ſeveral, that ſhe was betray'd, her Life ſold, and would ſhortly ſuffer a violent Death. The *Engliſh* coming before *Mondidier*, *Joan* was adviſed to iſſue out by *Flavie*, and Skirmiſh with them; ſhe was no ſooner out, but the Gates were ſhut on her; being taken ſhe was ſent to the Biſhop of *Benoiſe*, who condemned her for a Sorcereſs, and cauſed her to be executed in *Roan* in the Market place. Twenty ſix Years after, *Charles* the King procured from the Pope annihilation of the firſt Sentence, wherein ſhe was proclaimed a *Virago* divinely inſpired; in Memory of whoſe vertuous Life, and unjuſt death, he cauſed a fair Croſs to be erected in the place where her Body was burned.

CHAP. IV.

Of the Subtilty, Prudence and witty Expreſſions of ſome Women.

1. I Find it related in the Commentaries of the *Greeks*, that *Semiramis* was the Concubine of one of the King's Slaves. But *Ninus* ſeeing her, was ſo taken with her, that he ſeized her for himſelf, and ſo doted on her, that ſhe did what ſhe pleaſed. One day ſhe deſired of him, that ſhe might have the abſolute Rule of his Kingdoms for one day, which the King granted her; the day come, the Lady aſcends the Throne

Throne in her Royal Apparel, a mighty Concourſe being there. She at the firſt, to try their Obedience, commands ſome things of ſmall Moment, and perceiving that ſhe was exactly obeyed, ſhe commands the Guards of the King's Body to ſeize him, he is brought; that they bind him, he is bound; that they ſtrike off his Head, it was done: And by this means from that day ſhe prolonged the date of her Empire many Years, which ſhe ruled with great Wiſedom, Succeſs and Glory. *Æl.* var. Hiſt. p. 199.

2. *Praxiteles*, that famous Artiſt in the making of his Statues, had promiſed *Phryne* a beautifull Courtezan, the choice of all the pieces in his ſhop, to take thence ſome ſuch ſingle Statue as ſhould be moſt pleaſing to her; but ſhe not knowing which was moſt valuable, deviſed this Artifice to be ſatisfied therein; ſhe cauſed one to come as in great haſte, and to tell *Praxiteles* that his ſhop was on fire; he, ſtartled at the News, cryed out, is the *Cupid* and the *Satyr* ſafe? By this Subtilty ſhe found out which was the moſt curious Statue, and thereupon ſhe choſe *Cupid. Zuing.* Theat. vol. 3. p. 697.

3. *Aretaphila* was the Daughter of *Æglatia* and Wife of *Phædimus*, ſhe was as ſingular in Vertue, and Beauty ſo alſo in Wiſedom, and marvellouſly expert in managing publick Buſineſs, which ſhe ſhewed in the following Story. *Nicocrates* the Tyrant having uſurped the Principality over the *Cirenians*, amidſt his other Murthers ſlew *Menalippus* Prieſt of *Apollo*, and aſſumed the Office; he put to death *Phædimus*, *Aretaphila's* Husband, and married her againſt her will; who incited both by private Diſcontents and publick Calamity meditated revenge, and by advice of ſome boſome Friends attempted to poy-

ſon the King: which being diſcovered, *Calbia* the King's Mother, a Woman of an inveterate Spirit, firſt condemned her to inſufferable Torture: but the Love the Tyrant had to her made him more relenting; and therefore he put her firſt to Examination. In which tryal, ſhe anſwered with great Courage in defence of her Innocency; but being by manifeſt proofs convinced, ſhe began to excuſe it thus: that being ſenſible of the Greatneſs of his Perſon, and her own Meanneſs, ſhe was afraid leſt ſome better accompliſht Lady ſhould inſinuate into his Favour, and exclude her, ſhe therefore had prepared an amatorious Confection, onely to continue his Love, not ſhorten his Life, and if her weakneſs had tranſgreſt the bounds of Loyalty, ſhe ſubmitted to his Royal Clemency. Notwithſtanding theſe ſmooth Evaſions, *Nicocrates*, fully poſſeſt of the Truth, gave her to the Hands of his Mother to be tormented, who left no Torture unaſſayed to extort from her a Confeſſion: but *Aretaphila* enduring her Cruelties with wonderfull patience, *Calbia* grew weary of puniſhing, ſo that *Nicocrates* in ſome ſort perſuaded of her Innocence, ordered her releaſe, ſeeming ſorrowfull for the Torments ſhe had endured, and began to ſtudy a new Reconcilement, and excuſing his too much Credulouſneſs, renewed his former Familiarity. But ſhe, mindfull of her Tortures, began to meditate his death another way: She had a Daughter of Exquiſite Beauty, and the Tyrant a Brother called *Leander*, a wild headed, raſh, young Man, ſhe wrought ſo far with both that by conſent of the King a Match was concluded. Theſe things falling out according to her deſire, her Daughter, by her Inſtigation, wrought ſo far upon his raſhneſs, and the Mother gave him ſuch Incouragement, that in hopes to enjoy the Sovereignty, they per-

perſuaded him to ſupplant his Brother: whereupon he ſuborned a ſervant of his called *Daphnis*, who waiting his opportunity, ſlew the Tyrant. *Aretaphila* not contented with this, partly through revenge, and partly to free her Countrey from ſervitude, by extirpating the whole Family inſtigated the Citizens againſt his Brother for the Murther of the King, ſo that he was forced to flye, and afterwards by her Policy and the Induſtry of one *Anabas* he was ſurprized; by which the City recovered its priſtine Liberty: For which the Citizens offered her Divine Honour, but ſhe refuſed. They next proceeded to Juſtice on the Delinquents; *Calbia* was judged to the fire, and burnt alive, and *Leander* was ſowed in a ſack and caſt into the Sea. The People once more aſſembled proſtrated themſelves before her, beſeeching her to accept the Government, or, at leaſt to be a gracious aſſiſtant to the Magiſtrates and Princes, with her Counſel and Direction: Both which ſhe refuſed, betaking her ſelf to a ſolitary and retired Life. *Heywood.* p. 129.

Of the Prudent and witty Expreſſions of ſome Women.

1. An ancient Woman of *Syracuſe*, when all the Subjects of *Dionyſius* execrated him and inveighed againſt him, as a cruel Tyrant; ſhe onely was obſerv'd Morning and Evening to ſolicite the Gods for his long Life: which coming to the Ears of the King he cauſed her to be brought before him, and demanded the reaſon, why, when all his Subjects wiſhed his Ruine, ſhe onely deſired his Health and Preſervation? She anſwered thus: *That which I doe, O King, is grounded upon reaſon, for we were before oppreſt with a Tyrant, whoſe Ge-*

vernment was very grievous; after him succeeded another far worse, for whose Destruction, amongst the rest, I besought the Gods: Now you, and more inhumane than the former; I therefore pray for your Preservation, lest when you be taken from us the Devil himself take upon him the Sceptre, and succeed you in the Principality. The Tyrant though toucht to the Quick, yet in regard of her age suffered her to go unpunished. *Heywood.*

2. *Azo* the Marquess of *Este*, being jealous of his Lady, though without ground, looking one day upon his young Son then in the Cradle, fetcht a deep sigh; of which she demanding the reason, he said, *I would God, Wife, this Infant were as certainly mine as he is thine, to confirm which, according to my desire I would willingly part with the Half of my Estate.* To which she answered, *Let this be neither grief nor trouble to you, for of this doubt I will instantly resolve you*: And taking the Infant and holding it in her Armes, she thus said, *No man, Sir, I hope, questions but this Child is mine*: To which he assenting, she added: *Then to clear all doubts and suspicions, receive him from my Hands as a gift, and now you may presume, he is onely and absolutely yours.* Heywood.

3. A Christian Matron being imprisoned by the Persecutours, fell in Travail there; the extremity of her pains forced her to cry out extremely; whereupon the Keeper of the Prison upbraided her, and said: *If you are not able to bear the pains of Childbirth to day, what will you do to Morrow, when you come to burn in the Flames?* She answered: *To day I suffer as a miserable Woman, under those sorrows that are laid upon my Sex for Sin; but to Morrow I shall suffer as a Christian for the Faith.*

4. *Cornelia*

4. *Cornelia*, the Wife of *Paulus Emilius*, when a great Lady of *Campania* came to her House, and opening a rich Casket shewed her Gold Rings, Jewels, *&c.* which done she entreated *Cornelia* to doe her the like favour, in shewing her what Jewels and Ornaments she had; which hearing, she protracted the time till her Children came from School, and causing them to be brought before, turned to the Lady and said thus: *These be my Jewels, my Riches and Delights, nor with any gayer Ornaments desire I to be beautified.*

5. A Gallant, newly come to his Estate, was Suitor to a Beautifull Virgin her Father's onely Child: He having had conference with her Father it was concluded, and the marriage day appointed. Her Father had a Mare that the young Gallant had a great fancy for, and proffered to purchase her at any rate: The old Gentleman refused, in regard the Beast was easie ridden, and fitting for his Age. The young Man was so earnest upon it, that he told him plainly, if he would not sell him his Mare, he would not marry his Daughter. This madded the Father, who told him, if he respected his Child no better, he bad him come when he sent for him, and upon these terms they parted. A Fortnight passed in this Discontent; at length the Gentleman began to repent his former obstinacy, and took Horse to give her a fresh Visit: And coming near the House the young Gentlewoman espied him, who instantly stept down to the Gate, meaning to be Porter, having knockt several times at the Gate, she at last opened the Wicket, and askt him who he was, and what he would have? He seeing it was she smilingly answered, 'Tis I, Sweat-heart, do you not know me? O, I cry you Mercy, saith she, I now remember you, *You are he that came a wooing*

wooing to my Father's Mare; and so shut the Gate on him, and would never afterward admit him.

CHAP. V.

Of the marvellous Recompence of Nature in some Women.

TO conclude this Discourse of the Natural perfections of Women, we shall give you some few Instances, how wonderfully Nature has supplied the defect of some Organs by performing the functions, that are naturally performed by them, by Organs of a quite different use so admirably; as if they had been framed for that very Use.

1. A Swedish Woman, called *Magdalene Rudolph Thuinby*, was here of late at *Hafnia*; she was aged 42, married to a German Soldier, she was born without Armes; and that there might be no suspicion of fraud, I saw that she had nothing but shoulders; yet though she was thus maimed, she performs all Offices with her Feet, with that dexterity and readiness, that all admired who saw her. With her Feet she threds her Needle, she weaves, she charges and discharges a Gun; with Scissars and a Knife she cuts Paper into divers artificial Figures; she plays at Tables and Dice, she drinks and swaths her little Infant, she knows how to bring her Feet to her Breast and Head, so as to take her Child to her Breast,

as if she did it with her Hands. She feeds both her self and her Child, she combs her Hair; and in a word, all that is sufficient for her Necessity. *Barthol.* Hist. Anat. Tom. Cent. 3. Hist. 26. p. 6..

2. At *Norimberg* there was a Maid, she was deaf and dumb by Nature, yet could reade very well, write, cypher, and cast accompt. She passed all other Maids for working with her Needle all kind of Seemstry, Tapestry, Embrojdery. But above all, this is the most remarkable in her, for the most part assoon as she saw ones Lips stir she understood his meaning. She was oftentimes at Sermon; and a Man would say, that she drew and conceived with her Eyes the words of the Preacher, as others do with their Ears. *Camer.* Hor. subcis. p. 171.

3. There is a Woman of *Britain*, who was born with Armes and Legs distorted in so strange a manner, that she might well seem to any that see her, unfit to doe any thing: Yet she acquired such a Dexterity that she could spin with her Tongue, with the same she could thred a Needle of the smalleſt size, with great Expedition: with the Flexture of her Tongue onely she could readily tye that Knot we call the Weaver's Knot; and with the same Tongue she would write, and that in a fair Character; amongst others, she so wrote the Name of my Son *Petrus Tulpius* which I still keep by me. *Nichol. Tulp.* Obs. Med. p. 273.

CHAP VI.

CHAP. VI.

Of Women famous for their Learning, And first of Women Oratours.

STrange and admirable is the Effect of Eloquence, as may be demonſtrated in many Inſtances; but there can certainly none be more prevailing than that of Women, conſidering the many Advantages they have to prevail on the affections which Men are ſhort of. We ſhall therefore begin with Women skilled in Oratory and Diſputing, and afterwards proceed to the skilled in other Sciences.

1. *Amefia* a modeſt Roman Lady being accuſed of a Crime, and ready to incur the Sentence of the Pretor, ſhe in a great Confluence ſtept up amongſt the People, and pleaded her own Cauſe ſo effectually, that by the publick ſuffrage ſhe was freed and acquit from all Aſperſions whatever. Which ſhe performed, with ſuch a manly, yet modeſt Conſtancy that from that time ſhe was called *Androgyne. Val. Max.* Lib. 8. Equal to her was *Hortenſia* the Daughter of *Q. Hortenſius*; ſhe, when the *Roman* Matrons had a grievous Fine impoſed upon them by the Tribunes, and when all Lawyers were afraid to undertake the Patronage of their Cauſe, in perſon pleaded before the Triumvirate in the behalf of the Women, which ſhe did boldly and ſucceſfully; for, as hereditary to her Father's Eloquence, ſhe prevailed ſo far, that the greateſt part of the Mulct impoſed by them was remitted. Differing from their Modeſties was that of *Caia Afrania*, the Wife of *Licinias Bructio*, a woman prompt

prompt for diſſention and diſcord, who in controverſies ſtill pleaded her own cauſes before the Pretor; her common railing and loquacity before the Bench grew to the ſcandal almoſt of the whole Sex; and if any Woman was taxed with boldneſs, ſhe, by way of Proverb, was branded by the Name of *Affrania*. My Authour leaves her with this Character; That it is much better to enquire when ſuch a Monſter died, than when or of whom ſhe was born. *Valer. Max.* lib. 8. Cap. 3.

2. From Oratours we proceed to Diſputants. It is reported of *Cecilia*, the chaſt *Roman* Virgin (being married againſt her will to a Noble Gentleman called *Valertanus*) that when they were left together in the Bride-chamber, ſhe with her pungent Arguments in Defence of Virginity, proving from Scripture, how much more acceptable Chaſtity is in the Eyes of God than Marriage, ſo far prevailed upon him, that notwithſtanding his heat of Youth, meeting with a provoking Beauty, the convenience of time and place, with the Lawfulneſs of the Act, yet he, at her interceſſion, not onely abſtained from that time to offer her any violence, but ever after, both betwixt themſelves vowed laſting Virginity. She alſo, when *Tiburtius* (Brother to *Valerianus*) diſputed with her, refuted the Opinions then generally held, concerning the Idolatrous worſhip of the *Pagan* Gods; ſo that having convinced him with evident Demonſtrations, he became a zealous Convert to the Chriſtian Faith. *Heywood.*

3. *Catharina Alexandria* under the Tyranny of *Maxentius* argued with the moſt ſubtile Sophiſts of thoſe days, ſtoutly maintaining the Goſpel, and Syllogiſtically refuting all their Schiſmatical Opinions, converting many of them to a ſincere Profeſſion of Chriſtianity. In her appeared how

the Wisedom of the World was too weak for Divine knowledge; insomuch that notwithstanding all their Sophistry they were forced to submit to a plain Virgin, her Wit and Reason being illuminated from above. *Marul.* lib. 5. cap 6.

4. *Hypparchia*, the wife of *Crates Cynicus*, with this one Sophism put to silence *Theodorus* (surnamed Ἄθεος) *That which* Theodorus *doing he is not said to doe unjustly*; *If Hypparchia doe the same, she is not said to doe unjustly.* To which when he assented, she added: *But* Theodorus, *beating himself, is not said to doe unjustly*: Ergo *if* Hypparchia *beat* Theodorus *she cannot doe unjustly.* To this *Theodorus* made no Answer, but leaving the place taunted her in a Greek Iambick Verse to this purpose, Why she, being a Woman, would trouble her self with such Disciplines, as solely belonging to Men? To whom she replyed; thinkest thou that I have been ill counselled, if that time which I might have past upon the Loom, or Distaff I have spent in the attaining Liberal Sciences? *Heywood.*

Of Women studious in Divinity.

1. *Fabiola*, a Roman Matron, was very laborious in the reading and understanding of the sacred Scriptures, she was well seen in the old Prophets, the Gospels and the Psalms of *David*, which she had firmly fixt in her Memory by her continual reading them. She was of that respect among the Learned, that St. *Jerome* vouchsafed to dedicate a Book to her intituled, *De Veste Sacerdotali.* *Marcella Romana* for her industry in the Scriptures was saluted in many of *Jerom*'s Epistles, who also wrote several Books to her

2. *Gilberta Anglica* was born in *Maguns* or *Ments* in *Germany*, where she was beloved of a young

young Scholar, for whose sake, lest the Love should come to the Ears of her Parents, all Modesty set aside, she put her self into a young Man's habit, fled from her Father's House and came to *England* with her Paramour, where she gave her self to study. At length the young Man dying (finding her self entred into some Knowledge, and desirous of more) she continued her Habit and Study, as well in the Scriptures, as humane Learning. At length coming to *Rome*, she read publickly in the Schools, where she had a frequent Auditory: And besides her singular Wisedom, she was much admired for her seeming Sanctity and Austerity of Life, and after the Death of *Leo* the *5th.* elected and confirmed in the Papal Dignity; for thus writes *Volaterran*, *Platina* and others. But *Sabellicus* calls her *Joanna Anglica*, who in her Minority dissembled her Sex; so habited she travelled as far as *Athens*, where she so profited in Learning, that she was by general Suffrage advanced to the Papacy. Others will not allow that ever any such Woman was Pope, and excuse it thus: There was one Bishop of *Rome* who was a decrepit, weak old Man: He, by reason of Age, not able to manage his Temporal affairs, received into his Palace a Governess called *Joanna*, his sister or near Kinswoman: This woman took upon her great Pride and State, and usurped upon the Infirmity of her Brother: insomuch that having the Command of all things, and avaricious by Nature, no business was concluded without her, for which she was both hated and scorned, and therefore upon her that usurped the Authority of the Pope, they likewise bestowed his style, and Nicknamed her Pope *Joan*. This I have not read, but I have heard some report it. *Heywood.*

3. *Constantia*,

3. *Constantia*, the Wife of *Alexander Sforza*, had so improved her self in learning by her indefatigable Industry, that upon the sudden, and without any premeditation, she was able sufficiently to discourse upon any Subject, either Theological or Philosophical. Besides, she was well seen in the Works of St. *Hierome*, *Ambrose*, *Gregory*, *Cicero* and *Lactantius*. For her extemporary Vein in Verse, she was much admired, in which she was so Elegantly ingenious, that she attracted the Ears of many judicious Scholars, to be her daily Auditours. And this Facility of hers is reported to have been innate, as proceeding so freely, and without the least force or affectation. *Heywood.*

Of Women excellent in Philosophy and other Learning.

1. *Zenobia*, (as *Volaterran* speaks from *Pollio*) was Queen of the *Palmirians*, who after the Death of *Onedatus* governed the Kingdom of *Syria* under the *Roman* Empire, she was nominated among the thirty Tyrants, and usurped in the time of *Gallenus*; but after, being vanquished in Battel by *Aurelianus*, she was led in Triumph through *Rome*, but by the Clemency of the Prince she was granted a free Palace situate by the River of *Tiber*, where she demeaned her self very temperately; she is reported to have been of that Chastity, that she never entertained her Husband in the familiar Society of Bed, but for Issues sake, and procreation of Children, but not from the time that she found her Conception till her Delivery: She used to be adored with the Reverence done to the great Sophies of *Persia*. Being called to the hearing of any publick Oration, she still appeared with her Head armed and her Helmet on, in a Purple

Purplē Mantle buckled upon her with rich Gems; she was of a clear and shrill Voice, magnanimous and haughty in all her undertakings, most expert in the Egyptian and Greek Tongues, and not without Merit numbred amongst the most Learned and wisest Queens. Besides divers other Works she composed the Oriental and Alexandrian History. She liberally instructed *Hermolaus* and *Timolus* her two Sons in all manner of Disciplines.

2. Saint *Helena* may aptly be here mentioned; for thus *Stow Hardin*, and Modern Chronologers report of her: *Constantius* a great *Roman* Consul was sent into *Britain* to demand Tribute due to *Rome*; immediately after whose arrival, before he could receive an Answer of his Embassy, *Coill*, who was then King, died; therefore the *Britains* the better to establish a Peace, Dealt with the *Roman* Ambassadour to take to wife *Helena*, the Daughter of the late deceased King, a Lady of an attractive Beauty, endowed with rare Gifts and Endowments of Mind; the motion was immediately embraced; so that having received the *Brittish* Tribute, he returned with his new Bride to *Rome*, and was after by the Senate made chief Ruler of this Kingdom. After 20 Years peacefull Government, *Constantius* died and was buried at *York*. *Constantius* the younger succeeded his Father in the Government. This young Prince proved so famous, that he was stiled *Constantine* the Great. A Noble promoter and protectour of the Christian Religion. In the *6th.* Year of his Reign he came with a Potent Army against *Maxentius*, who grievously oppressed the *Romans*; and being upon his march, he saw in a Vision by Night the sign of the Cross shining in the Air like Fire, and an Angel by it thus saying, *Constantine, in hoc vinces*, Constantine, *in this Sign thou shalt* over-

overcome, with which being greatly comforted h
ſoon after defeated the Army of *Maxentius*. I
this interim of his glorious Victory, *Helena* hi
Mother, being on Pilgrimage at *Jeruſalem*, thes
found the Croſs on which Chriſt was crucified,
with the 3 Nails with which his Hands and Fee
were pierced. *Ranulphus* amplifies the Story o
Helena ſomewhat larger after this manner:
That when *Conſtantine* ſurpriſed *Maxentius* hi
Mother was then in *Britain*, and hearing of the
Succeſs of ſo brave a Conqueſt ſhe ſent him a Let-
ter, with great thanks to Heaven to congratulate
it; but not yet being truly inſtructed in the Chri-
ſtian Faith, ſhe commended him that he had
forſaken Idolatry, but blamed him that he wor-
ſhipped and believed in a Man that had been
nailed to the Croſs. The Emperour wrote again
to his Mother, That ſhe ſhould inſtantly repair
to *Rome*, and bring with her the moſt Learned
Jews, and wiſeſt Doctours, of what Faith or Be-
lief ſoever, to diſpute in their Preſence concer-
ning the Truth of Religion. *Helena* brought with
her 140 Jews and others, againſt whom *St. Sylveſter*
was onely oppoſed. In this Controverſie the Miſ-
believers were all put to ſilence, it happened that
a Jewiſh Cabaliſt among them, ſpake certain
words in the Ear of a mad Bull, that was broke
looſe and run into the preſence where they were
then aſſembled; thoſe words were no ſooner ut-
tered, but the Beaſt ſunck down and inſtantly dy-
ed. At which accident the Judges that ſate to
hear the Diſpute were all aſtoniſhed, wondring by
what power it was done. To whom *Sylveſter*
then ſpake, what this Man hath now done, is one-
ly by the Power of the Devil, who can kill, but
not reſtore unto Life, but God onely can ſlay
and make the ſame Body revive: then ſaith he,
if

if he will that I believe with him, let him raise that Beast to life in God's Name, which he hath destroyd in the Devil's Name. But the Jewish Dr. attempted it in vain, and the rest turning about said to *Sylvester*, if thou by any Power in Heaven or Earth call back again the Life of that Beast, we wil believe with thee in that Deity, by whose Powe so great a Miracle can be done. *Sylvester* accepted of their Offer, and praying on his Knees to the Saviour of the World, the Beast started up upon his Feet, by which *Constantius* was confirmed, *Helena* converted, and all the Jews and other Pagan Doctours received the Christian Faith, and were baptized: and after this, and upon the same Occasion *Helena* undertook to seek and find out the Cross. *Ambrose* and others say she was an Inn-keeper's Daughter at *Treverent* in *France*, and that the first *Constantius* travelling that way married her for her Beauty, but our Histories of *Britain* affirm her to have been the Fair, Learned and Vertuous Daughter of *Coill* before remembred.

3. *Rosuida* was born in *Germany* and a *Saxon* by Nation; she lived under *Lotharius* the first, and was of a Religious place called *Gaudrecenses* in the Diocese of *Hildesimensis*; she was eloquent in the Greek and Latin Tongues, and practised in all good Arts; she composed many Works not without great Commendations from the Readers, one especially to her Fellow Nuns and Votaresses, exhorting them to Chastity, Vertue and Divine Worship. She published six Comedies besides a Noble Poem in Hexameter Verse, of the Books and Heroick acts done by the *Otho Cæsars*. She wrote the Lives of Holy Men, but chiefly a Divine Work of the Pious and Chast Life of the Blessed Virgin in Elegiack Verse, which

which began thus; *Unica spes Mundi. Fulgosius* lib. 8. c. 3. *Elizabetha* Abbess of *Schonnga* zealously imitated *Rosuida*, and wrote many things in the Latin Tongue, of which she was divinely inspired from above, besides many Epistles to her Covent sisters and others ful of Elegancy. *Fulgos.* 16.

Of Women Poets.

Poets are reported to have been the first revivers of Civility and Morality amongst Men; and not as might be supposed the Philosophers: For whereas their Sophisms and Arguments were harsh and remote from the Capacities of the Common People, it cannot be thought they would give such ear to them, as thereby to be any thing improved in their Lives; whereas the Poets, as carefull Fathers use to doe with their untoward Children, when things profitable will not still them, they seek to please them with Toys, devised sweet Meats for their Palates, finding out merry and delightfull Tales, best agreeable to their itching Ears, comprehending notwithstanding Golden Truths in Leaden Fables.

They after instituted good and wholesome Laws to encourage the good, and punish the bad, then was the industrious Man first distinguished from the slothfull, and the sparing from the prodigal, *&c.* These and many more were the Fruits of Poetry, though now so much despised. There is a Sympathy betwixt Poetry and Rhetorick. *Apollo* was called God of the first, and *Mercury* of the second; which the Ancients the better to signifie to us say, that *Apollo* acquainted *Mercury* with the Muses, and *Mercury* in requital first invented the Harp and gave it to *Apollo*; as if they would

would have more plainly ſaid, A Poet cannot be excellent unleſs he be a good Rhetorician, nor a Rhetorician unleſs skilled in Poetry. Poetry is the elder Brother, and more plain in his condition; Rhetorick the younger, but more crafty in his profeſſion; hence it comes that Poets are ſo poor, and Lawyers ſo rich; for they have made a younger Brother of the Elder, and poſſeſs all the Lands. Poets in that which appears fabulous outwardly, colour and ſhadow Golden Truths by their ſtudies: But many Oratours under ſeeming Truths apparel onely ſcandalous Fictions, aiming onely their particular profit to the impoveriſhing others. Poets were the firſt Inſtructours; the People held them to be inſpired from above; ſome were holy, as *Ennius*; ſome divine as *Homer*, others Prophets as having the Name *Vates* conferred upon them. And among theſe may be reckoned the *Sybils*, the Prieſts of *Apollo*. Of the Poets there were many ſorts, and ſuch as wrote in yet all theſe imitated at leaſt, if not equalled by Women. There were ſuch as were called *Phyſiologi* that poetiſed in Phyſick as *Palephatus*, *&c.* Others that wrote of the Mathematicks, as *Thales Mileſius*, *Ma. Manilius*, *&c.* Others of Theology, as *Solomon*, *Daules*, *&c.* Others were *Poetæ Vates* or Prophets, as *Moſes*, *David*, *&c.* There were alſo Ethicks, Mechanicks and a great many other ſorts, and among theſe not any whom ſome ingenious Woman hath not facetiouſly imitated. But that I may not hold you too long in the Proem I will now give you the Names of ſome of them with a particular account of their Works.

1. *Minerva* the Daughter of *Jupiter* was for no other Reaſon numbred among the Gods, but for her Excellency in Poetry and other good Arts,

of which she is said to have been the first Inventress. From her the ancient Athenians borrowed that Immortality of their Name. Next her we reckon the *Corinna's*. There were 3 of that Name; the first called *Corinna Thebana* or *Tanagræa*, the Daughter of *Archelodorus* and *Procratia*, and Scholar to *Myrtis*: She in several contentions five sundry times bore away the Palm from *Pindarus* Prince of the Lyrick Poets, she moreover published five Books of Epigrams: Of her *Propertius* speaks. The second was called *Corinna Thespia*, and is much celebrated by ancient Poets, especially *Statius*. The third lived in the time of *Augustus*, and was much endeared to *Ovid*; but of her wantonness there is more extant than of her Muse.

2. *Sappho* was a famous Poetess: she was, as *Elianus* says, the Daughter of *Scamandronius*; as *Plato*, of *Ariston*: *Suidas* and other Greek writers say there were two of that Name, the one called *Erixia* (a much celebrated Poetess,) who flourished in the time of *Tarquinius Priscus*) who first devised the use of the Harp with a Quill; some say she was the Inventour of Lyrick Verse. The other was called *Sappho Mitelæna* long after her, who was a singer and a strumpet. She published many rare Poems among the Greeks, and therefore had the Honour to be called the tenth Muse. She fell in love with *Phaon*, and the reason of it, as *Pliny* says, was the Virtue of an Herb; but *Baptista Egnatius* and others conclude, that *Phaon* was a Ferryman, and that it happened on a time that *Venus* coming to the place where he kept his passage, without demanding any hire he gave her a free transportage, not knowing to whom he did this courtesie: This *Venus* took so gratefully, that to requite him she gave him an Alabaster Box, with which he no sooner anointed his Face,

Face, but he instantly became of all Creatures the most beautifull; so that the Lesbian Damsels were all deep in love with him; but especially he was most ardently beloved by *Sappho*. *Phaon* having occasion to pass from *Lesbos* into *Cicily*, she was tormented for his absence; and supposing that it was done in despite of her, she first purposed to cast herself from *Leucate*, a high promontory in *Epire* down into the Sea, which she after did; yet before she would attempt it, she first endeavoured by an Epistle with all the Allurements of a Womans wit to call him back again into his Country, which *Ovid* in her behalf most feelingly hath expresst. But receiving no answer from him, she cast her self headlong from that Rock into the Sea, and so perished. For prepostrous and forbidden Luxuries, *Horace* calls her *Mascula Sappho*. Yet many are of opinion that this is the same whom *Plato* termed the wise: of her *Antipater Sidonius* thus writes,

Dulcia Mnemosine, &c.

When Sappho's *Verse she did admiring read,*
Demanded whence the Tenth Muse did proceed.

3. *Telesilla Poetria* was such an excellent Lady, that I know not in what rank to place her, whether among the vertuous Women, or warlike, or chast, or fair, or the wise, *&c.* her History I will give you in brief. Amongst the remarkable Acts atchieved by Women, there is none more glorious, than that performed by the Argive women against King *Cleomenes*, by the persuasion and encouragement of *Telesilla* the Poetess: She was born of Noble a Family, and in her Youth being subject to many Infirmities of Body,

ſhe ask'd counſel at the Oracle concerning her Health; anſwer was returned her, that ſhe ſhould apply herſelf to the Study of the Muſes. Not long it was ere recovering her Health, ſhe attained to that perfection, eſpecially in Poetry, that ſhe was admired beyond all other Women. *Cleomenes* King of *Sparta* proſecuting the Argives with the utmoſt Hoſtility, and having ſlain a vaſt Number of them (as *Plutarch* ſays) in revenge of this loſs an unſpeakable boldneſs poſſeſſed the Hearts of theſe Argive women, ſo that under the conduct of *Teleſilla*, whom they made their General, they took Arms to maintain their Fortreſſes, guard and defend the Walls, and iſſue out on the Enemy, to the admiration and terrour of the Beſiegers, inſomuch that *Cleomenes* was repulſed with the loſs of many of his Soldiers. Another King (as *Socrates* ſaith) called *Damaratus*, who beſieged *Pamphiliacum*, they ſent thence with loſs and infamous retreat. The City thus by their Valour preſerved, all ſuch Women as fell in the Conflict, the Inhabitants interred honourably in a place called *Via Argiva*, and to the ſurvivours, as a Memorial of their Valour, they granted a famous ſolemnity called the Dedication of *Mars*. This battel was fought in the *7th.* day (as ſome) or (as others ſay) in the new Moon of the Month now called the *4th.* and on that day they yearly celebrate the great Feaſt called the *Hybriſtica*, in which the Women are habited like Men, and the Men are attired in Womens Clothes. And to make good the loſs of ſo many Men that periſhed in the late Combuſtions, the Matrons did not (as *Herodotus* affirms) match with their Slaves and Servants, but they joyned themſelves in Marriage to the beſt and nobleſt of the next adjoyning Cities, upon whom notwithſtanding they

they cast such a contemptible neglect, that they enacted a Law which enjoyned all married Women still to put Beards upon their Faces, when they first went to bed to their Husbands.

4. I should be ungratefull to our Country, and injurious to the worthy Lady her self, if I should forbear to mention that Phenix of her Age, the Lady *Jane Gray*, than whom scarce ever the World produced one of her Sex, so generally accomplished with all manner of Learning, notwithstanding that she was not above sixteen years of age when she died. She was exceeding skilfull in the Languages, in Philosophy, Divinity, and not to be despised for Poetry. But which is more, Her noble Soul was enriched with a Concatenation of Vertues. Humility did sufficiently shew it self in her by her affability to all; her Charity was likewise no less conspicuous; Her patience likewise had occasion to discover it self, she having been as much assaulted with the opprobries of adverse Fortune as any, and did admirably shine in those Eclipses. But which was most of all, these Golden perfections were enriched with that Pearl Religion, in which she was no small proficient. But seeing others have treated of her more at large, I shall not trouble the Reader with any farther enlargement upon her.

Of Women Famous in the Art of Painting, and Weaving.

1. *Tymarete* the Daughter of *Mycaon* (a man eminent in that Quality among other curious pieces, made that admirable Picture of *Diana*, which was hanged up in the Temple of *Ephesus*, exceeding most that proceeded from the best Artists, she flourished in the time of that *Archelaus*

chelaus reigned in *Macedonia*. *Pliny*. lib. 35. cap. 11. *Irene* was the Daughter and Scholar of the Painter *Cratinus*: She was famous for penſilling the Maid, whoſe Effigies was kept as a relick ſacred to Memory in the City *Eleuſina*. *Lala Cizicena* lived a perpetual Virgin, and was the ſole Daughter of *Marcus Varro*: She practiſed in *Rome*, and drew both with the Penſil and with a ſharp pointed Quill called *Ceſtrum*: She cut in Ivory, ſhe medled not with the Faces of Men, but Women onley; ſhe made her own Picture from a Looking-glaſs; ſhe was commended for Nimbleneſs and Dexterity of Hand, for none ever equalled her in quickneſs; and for curioſity ſhe exceeded two of the greateſt and beſt Practitioners in her days, *Sopylon* and *Dionyſius*. *Heywood*, Hiſt. Women.

2. From Painting I come to Weaving: The Practice of which was in great Uſe and Eſtimation amongſt Princeſſes, and chief Matrons, in which to exceed was exceeding Honourable. The exerciſe of it was eſteemed commendable in Wives, and a great Sign of Modeſty in Virgins. It was firſt brought from the *Phrygians* to the *Romans*. King *Attalus* was the firſt that deviſed to weave Threds of Gold. It was in ſuch requeſt afterwards, that Siſters for their Brothers, Mothers for their Sons, and Women for their Husbands with their own Hands, weaved Cloaks and Gowns. And therefore the *Romans* in all their Marriages, cauſed the new Married Virgins to preſent their Husbands with a Diſtaff, Thred and Spindle, the *Iberians* ſtill obſerve this cuſtome; as alſo, that whatſoever their Women firſt ſpin, and after weave, is brought to be viewed in publick, and rated; ſhe that hath done moſt and beſt hath ſo much the more Honour, *Alex.* ab *Alex.* lib.

lib. 4. Cap. 8. Amongſt the *Phocenſes* the Men onely minded Navigation, and the Women Texture and Weaving; but amongſt the Women of *Perſia* it is held a great Diſhonour to lay her hand to the Web, or Needle. *Pliny* lib. 11. Cap. 22 confers the Invention of Weaving upon *Pamphile* the Daughter of *Plates*, who deviſed it in the Iſle of *Coos*. Proceed we now to give a few Inſtances of Women famous in this Art.

3. *Arachne Lydia* the Daughter of *Idmon* was moſt skilfull in this Art, ſhe having by many Degrees exceeded all Women, and thereupon growing inſolent, ſhe is fabled to have contended with *Minerva*; and when ſhe was a weaving, *Minerva* broke her Work; through exceſs of anger ſhe took at this, ſhe went and hanged her ſelf, and *Minerva* afterwards turned her into a Spider, from whence Ἀράχνη, *Arachne* ſignifies a Spider.

4. *Penelope* the Daughter of *Icarius* was excellently practiſed in this Art; ſhe was Wife to *Ulyſſes*, and was a Woman of rare Chaſtity: her Husband when they were new married went to *Troy*, where he ſtayed ten Years, and was ten Years more a coming home, in all which time ſhe would by no means violate her Faith given in Marriage; no not when it was reported her Husband was dead, her Parents could not perſuade her to marry; many Nobles came to woo her, and were ready to take her by force; but ſhe craved reſpite till the Web ſhe had in hand weaving were finiſhed, which they granted her; and to protract the time, ſhe in the Night undid that ſhe wove in the day; whence came that Proverb, *Penelopes Telam texere, to doe and undoe*, or *To labour in vain*. At laſt her Husband *Ulyſſes* came home, and ſlew all theſe luſty Woers. *Homer*.

5. *Olympias* and *Lyvia* were skilfull in this Art; the former wove a Garment for her Son *Alexander* the Great; the other a Mantle for her Husband *Octavius Auguſtus*. Theſe Ladies had ſequeſtred places in ſome part of their Palaces, and kept their Handmaids and Damſels at work; of which theſe two Potent Queens diſdained not to be the daily Directreſſes and Overſeers. *Alex. ab Alex.* cap. 4. lib. 8.

6. Part of the wool which *Tanaquil* ſpun, with her Diſtaff, Spindle and ſlippers were long-reſerved as ſacred Reliques in the Temple of *Ancus Martius*; as alſo a Kingly Garment or imperial Robe woven quite through with Rays and Flames of Gold wrought with her own Hand, in which *Servius Tullius* oft went in ſtate and ſate in the High Judgment ſeat in the Capitol. *Varro.* By the Law called *Pagana*, all women were forbid to ſpin or draw out any thred in the Streets, or common Highways, becauſe they held it ominous to the ſucceſs of the Grain ſown in the Earth or the Fruits bloſſomed, or growing upon Trees as the ſame Authour teſtifies.

7. *Auſonius* ſpeaks of one *Sabina* not onely excellent in this ſcience, but a Poet withall, which he left to Poſterity in one of his Epigrams. In Engliſh it is thus.

If thou affect'ſt a Purple Robe,
Weaven in the Tyrian ſtain,
Or if a Title well inſcrib'd,
By which thy wit may gain;
Behold her Works impartially,
And cenſure on them well:
Both one Sabina *doth profeſs.*
And doth in both excel.

Of

Of Witches.

Joan. Bodin. Andeg. lib. 3. cap. 3. *de Magorum Demomania* writes, that there is nothing so much occasions People to give themselves up to the Devil, as an Atheistical Opinion, that the Devil has a great Power of the things of this Life, and can dispense them to whom he pleases, or that he can bestow any Natural perfection upon them: when on the contrary we see none more penurious, ignorant, base or deformed, than Witches or Wizards; so that it's become a Proverb, *Deformis ut saga*, ugly as a Witch. *More. Cardan* confesseth that in all his converse with them, he never met with any that was not some way deformed. He also affirms (as with him *Wierus* and others) that all these Witches after they have had Congress with the Devil, have about them a continual odious smell of stench; so that those whose Breath before was sweet, was thenceforth putrid and contagious. That Witches have had carnal Copulations with unclean Spirits, *Sprangerus* with many others have witnessed; also it is confirmed by the daily Confessions of Witches themselves.

Of the several sorts of Juglings wherewith the Devil deludes his Scholars, I will mention a few. One thing now used, and which was since before the Age of *Lucian* is called *Ceskinomanteia*, i.e. the Syve and the Sheers. *Bodinus* saith, that he saw one in *Paris* by pronouncing a few French words, make a Riddle turn any way, but the same words uttered by another could not make it move at all. Another superstition is with a Knife or a Key: If any be suspected of Theft, read but such a Psalm and name the party suspected,

if the Knife move or ſtir he is then held guilty: and that Practice is called *Axinomanteia*. That which is done by a Ring put over a Cruſe of Water, is called *Daktylibmanteia*: And this is much uſed by the Witches of *Italy*. *Joachimus Camerar*, had a ſpeaking Ring in which was a Familiar. Conjectures made from Fountains were called *Idromanteia*: Theſe *Numa Pompilius* was ſaid to be the firſt Inventour of. *Eromanteia* is a ſuperſtitious Prediction by the Air, but moſt certain when the Wind is ſouth. Another was made from Meal or Chaff and was called *Aleuromanteia*: Divination by Stones was called *Lithomanteia*: By Laurel *Daphnomanteia*, there are ſeveral others which I forbear to mention: But of all theſe (ſaith *Bodinus*) there is none more Deviliſh than that ſo commonly in uſe now adays, and by Witches continually practiſed to the Injury of New married Women; it is commonly called *ligare Ligulam*, or, to tye Knots upon a Knot: For *Herodotus* lib. 2, reports, that *Amaſis* King of *Egypt* was by ſuch Exorciſm hindred from having Carnal dealing with his Wife, till thoſe Ligatory ſpells were afterwards uncharmed. *Bodinus* alſo relates, that in 1567. He being then Procuratour in *Patavia*, the Gentlewoman in whoſe Houſe he lodged told him, that there were fifty ſeveral ways of untying this Knot to hinder Copulation, either to bind the Husband, or the Wife onely, that one hating the others Infirmity, might the freelier pollute themſelves with Adulteries. She ſaid alſo, that the Man was often ſo charmed, but the Woman ſeldom and difficultly; beſides, this Knot might be tyed for a day, for a year, or for ever, or whilſt the ſame was unlooſed: That it might be tyed for one to love the other, and not be beloved again, or to

make

make a mutual Love betwixt them; but when they came to Congreſſion, to bite and ſcratch, one another with their Teeth and Nails. In *Tholoſia* a Man and his Wife were ſo bewitched, who after three Years being uncharmed, had a fair and hopefull Iſſue; and which is more to be admired, in that time there appeared upon ſome part of their Bodies ſo many Tumours and Swellings like ſmall Knobs of Fleſh, as they ſhould have had Children if that Impediment had not happened. Some there are that may be charmed before Wedlock and ſome after, but thoſe hardly. There are others whom their effaſcinations keep from ejecting their Urine; others to make them that they cannot keep it at all. She likewiſe told him ſundry Speeches belonging to theſe Witcheries, the words whereof were not of any known Language. *Eraſmus* writes of ſome Witches, that by their Inchantments could cauſe on the ſudden, Tables to be ſpread with Meats and Junkets of all Varieties, and when the Gueſts had ſufficiently ſatisfyed their Appetite, with one word could likewiſe command all things away, as if no ſuch thing had been: others alſo, that when they had bought any Commodity of any Man, their backs were no ſooner turned but the Money they laid out would inſtantly forſake the Seller, and return into the Purſe of the Buyer. Now that Women have been more addicted to this Deviliſh Art than Men, is manifeſt from many Grave Authours, as *Diodorus*, St. *Auguſtin* and others. Hence *Quintilian* ſpeaking of this Argument thus concludes: Theft (ſaith he) is much prevailing with Men, and Witchcraft moſt familiar with the Sex of Women. Thus much of Witchcraft in General: we ſhall now proceed to give you ſome notable Inſtances of Witches,

beginning

beginning with ſome mentioned by the old Poets.

1. *Circe* was the Daughter of *Phœbus* and the Nymph *Perſa*, and was ſaid to be ſo expert in Faſcinations, that ſhe changed Men into ſeveral ſhapes of Beaſts, and the Companions and Aſſociats of *Ulyſſes* into Swine. She dwelt near *Caieta* a City of *Campania*. The *Martians*, a People of *Italy*, were ſaid to be lineally deſcended from this *Circe*, who likewiſe ſucceeded her in that Deviliſh Art. *Gellius* writes of this Nation, that they had skill in taming the moſt poyſonous Serpents, and to make them gentle and ſerviceable to their Uſe; their Charms by which they had Power in the Tranſhapes of Creatures, their Mixture of Herbs, and tempering of Drugs being to them left as hereditary by her. He that would read farther of this may conſult *Ovid's* Metam. and *Homer's* Odyſſ. lib. 10.

2. *Medea* was the Daughter of *Otes* and *Iſpæa*, King and Queen of the *Colchians*; ſhe found out the Virtues of many Herbs, Plants and Roots, and tempered their Juice to her Deviliſh purpoſes, arriving at that height of Cunning, that by her Incantations ſhe tamed mad Bulls, that from their Mouths and Noſtrils breathed Fire, and bellowed Terrour, charming aſleep the Ever-waking Serpent that kept the Golden Fleece, leſt they ſhould hinder *Jaſon* her beloved in the purſuit thereof: For which Courteſie he took her to wife, and by long Travel arriving in *Theſſaly*, *Æſon* the Father of *Jaſon* now grown decrepit through age, ſhe reſtored him to his former Youth and Strength: notwithſtanding her Husband forgetfull of this Benefit, forſook her Bed, and married *Creuſa*, Daughter to *Creon* King of *Corinth*; with which Ingratitude *Medea* enraged

(yet

(yet dissembling her malice) she after some Insinuation presents *Creusa* with a glorious Mantle to the Eye, which she no sooner put on, but her whole Body was in a Flame, and she consumed to Ashes; after the same manner perisht Her Fathe, and Mother-in-Law: This done she murthered her Children had by *Jason*, and being openly hurried by winged Dragons through the Air she fled to *Athens*, and there was married to King *Ægeus*, whose Son *Theseus* when she attempted to have poysoned in a Cup of Gold tempered with *Aconitum*, her Treason being discovered and prevented, by her Magick she shut her self within a Cloud in which with her young Son *Medus* she had by *Ægeus*, she escaped into *Asia*, of her speak *Ovid*, *Propertius*, *Valerius*, *Pliny* and several others.

3. Amongst the Witches in *Scotland*, *Agnes Sampson* (commonly called the Wife of *Keith*) was most remarkable, a Woman not of the base and ignorant sort of Witches, but Matron-like grave, and setled in her Answers. In her Examination she declared that she had a Familiar spirit, who upon her call did appear in a visible Form, and did resolve her of any doubtfull matter, especially concerning the Life or Death of Persons lying sick: And being asked what words she used when she called the Spirit? she said her words was *Holla Master*, and that he had learned her so to doe: that her Spirit had undertaken to make away the King; but failing in the performance, and challenged by her, confessed it was not in his Power, speaking words she understood not, but to the best of her Knowledge the words were, *Il est Homme de Dieu*. This was *An.* 1591. *Spotswood's* Hist. p. 383.

4. Ano-

4. Another Witch *in Scotland*, being therefore by the Judges arraigned, convicted and condemned to be burnt, and the next day accordingly brought to the Stake, the Reeds and Faggots placed round about her, and the Executioner ready to give Fire, she now at the last cast, to take her farewell of the World, casting her Eye at one side, spyed her onely Son, and calls to him, desiring him very earnestly, as his last Duty to her, to bring her any water, or the least Quantity of Liquor, to comfort her, for she was extremely a-thirst, at which he shaking his Head, said nothing; she still importuned him in these words, *Oh, my dear Son help me to any Drink, be it never so little, for I am most extremely dry, Oh, dry, dry*; to whom he answered, *By no means, Dear Mother, will I doe you that wrong*: For the dryer you are no doubt you will burn the better. *Heywood.*

Of Witches transported from one place to another.

1. Of the Transportation of Witches through the Air, there are several Stories. *Paulus Grillandus*, an Italian Doctour of the Law, saith, That a Country Villager not far from *Rome*, upon a Night spying his Wife anoint her self with a certain Ointment, and immediately leap out at the Window, after stay from him three or four Hours he had provided against her return a good Cudgel, with which he soundly entertained her, that he forced her to confess where she had been, but would not grant her free pardon, till she promised to bring him to the sight of all these strange passages she related: the match was concluded; she forewarned him not to use the Name of God

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by the way, unless it were in scorn or Blasphemy. The Night came, they were both anointed, when presently two Goats appeared at the Window, upon which mounting they were instantly hurried through the Air, into a place where was an infinite Number of People, Men and Women, and in the midst one that seemed to be Prince, to whom they all did obeisance, she bid her Husband stand in a remote place, till she had likewise done her worship: This done they all danced in a ring, not face to face, but back to back, lest if any be apprehended one might impeach the other. After their Dance was ended the Tables were covered and furnished, she calls to her Husband to sit down amongst the rest and bids him welcome; he begins to feed, but finding the Meat to have no relish, he calls aloud several times for Salt, which coming at length he said, *Hor laudato sia Dio par è venuto questo*, i. e. *Now God be thanked the salt is come.* These words were no sooner uttered, but Meat, Tables, Devils, Witches, all were vanished in an instant; he was left alone Naked, almost frozen with Cold, ignorant where to shelter; day came, he spies shepherds and asks them where he is; They tell him in the Principality of *Benevent*, about 100 Miles from *Rome*. He was forced to beg Reeds to cover him, and Bread to relieve him, being eight days before he would reach his Cottage, he accuseth his Wife, the others, who were afterward all burnt. *Heywood.*

2. At the *Brill*, which was then one of the Cautionary Towns in the Possession of Queen *Elizabeth*, a Musqueteer one Night standing Centinel on the Walls, a little before day, he heard a great Noise of tatling Gossips talking Voices as he thought coming from the

the Air, and casting his Eyes about to know from whence this might proceed, he perceived a duskish Cloud come sweeping along close by him; he was at first afraid, but afterwards taking Courage, he gives Fire and shoots towards the Cloud at random: At the report of the Musket the Town is up in Arms; his Officers come to know the Matter, he tells them an incredible discourse, confirming it with many Oaths; they make search about the place where he aimed his Musquet, and found an old Woman with a Bunch of Keys at her Girdle, that through the Bucket dropt out of the Cloud, and the rest vanisht; they seize her; she is after examined, and confesseth several that were in her Company, some of them proved to be rich Burghers Wives of the City. *Heywood.*

3. *Salvertus* being President among the *Pictavians* with *Daventonius*, three Women and one Woman were convicted, and afterward sentenced to be burnt; all these confessed the Ceremonies in their nightly Meetings, as also that there was a Goat placed in the midst of them, whose hinder parts they all kissed, every one holding a lighted Candle in their Hands. At length with these Lights the Goat was burnt to ashes, of which each of them took a Quantity. This dust they scattered upon the Thresholds of Houses, Stable-doors, Ox-stalls or Sheep-coats to destroy either Children, or any of the Goods of their Enemies. This being distributed amongst them, the Devil cryed with a loud Voice, *Revenge your selves of your Enemies or die your selves.* At the next Meeting every one was examined what Mischiefs they had done; and such as could not give account of some or other ill, were publickly mocked, and after received

ſtripes as were adjudged by the Devil; inſomuch that one Witch confeſſed ſhe could never reſt unleſs ſhe were doing ſome villany or other; and if ſhe had no worſe work in Hand, ſhe would break Pots, Glaſſes, pluck out the Spiggots, and let the Beer run out of the Barrels. The Power of Witches *Ovid* deſcribes excellently thus.

When I ſo liſt I make the Banks admire
To ſee the Clouds back to their Heads retire,
And ſtay them there: when ſtanding on the ſhore,
I ſtrike the Seas, I make the Billows rore,
And calm them being angry; I beat back
The ſtormy Clouds, or can command the Rack
To bring in ſweeping Tempeſts, the four Winds
My Incantation doth let looſe or binds;
I remove Woods, ſhake Mountains, when I ſpeak,
The Vipers Jaws I by my ſpells can break.
When I but pleaſe, the Earth beneath me grones,
And Sepulchres from the corrupted Bones
Send forth their Ghoſts before my Face t'appear.
I thee, O Horned Moon, call from thy Sphear, &c.

Of Witches that have either changed their own Shapes, *or* transformed others.

It is not my preſent Province to determine whether this be poſſible or not, being onely to relate ſome ſtories mentioned by others, not to debate the poſſibility of them. Concerning *Lycanthropia*, or Men that change themſelves into Wolves, Dr. *Burdinus* Procuratour General to the King relates, that a Wolf ſetting upon a Man, he ſhot him with an arrow through the Thigh: who being wounded and not able to pluck out the ſhaft fled to his Houſe, kept his Bed, being known to be a Man, and the Arrow after known

by

by him that ſhot it, by the *Lycanthropies* confeſſion. Thoſe that are diligent Inquiſitours after Witches report, that a Country man was violently aſſaulted by three Cats, who in his own defence wounded them all dangerouſly, and theſe were after known to be three infamous Witches, who were after found bleeding, and by reaſon of their Hurts in great danger of their Lives. There are divers Inſtances given by Authours of undoubted Credit, to prove both that Men have transformed themſelves into Wolves, (called by the *Germans* Werwolfs, or by the Greeks *Lycanthropi*) and of Witches transforming themſelves into Cats, Hares, *&c.* But for brevities ſake I paſs them over, and will onely mention ſome few Inſtances of Witches transforming Men into ſeveral Creatures.

1. *Auguſtine* in his Book *De Civitate Dei*, lib. 18, c. 17, 18. tells of divers Hoſteſſes practiſed in theſe Diabolical Arts, who put ſuch Confections into a Kind of Cheeſe they made, that all ſuch Travellers as ate thereof, were preſently metamorphoſed into labouring Beaſts, as Horſes, Aſſes, *&c.* all which they employed either in drawing or bearing of Burthen, or elſe let them out for hire, and when their work was done, and they had made of them what benefit they could, they reſtored them again to their priſtin Shape. *Ranulphus* and *Gulielmus de Regibus* lib. 20. relate a Story of two ſuch Witches that lived in the Road way to *Rome*. A Piper travelling that way, taſted of this Cheeſe and was preſently turned into an Aſs, who notwithſtanding he had loſt his ſhape, ſtill retained his Reaſon; and, as ſome teach their Horſes to ſhew Tricks by which they get money, ſo this Aſs being capable of what was taught him, ſhewed a thouſand ſeveral pleaſant Tricks to all

ſuch

such as paid for the sight, insomuch that he was sold by these two Witches to a Neighbour of theirs for a great Summ of Money; but at the Delivery of him, one of the Witches saith to the Buyer, Take heed Neighbour (if you mean to have good of your Beast) that in any case you lead him not through the water. The poor translated Piper hearing this, apprehended that water might be the means to restore him to his former humane figure, purposing to make trial thereof as soon as he could. His owner carefull thereof watered him still in a Pail, but would never let him drink from the River; but the Master travelling by the way, and to ease his Beast alighting and leading him in his Hand, the Ass on the sudden broke his Bridle, ran out of sight, and leaped into the next River he came at, where leaving his Bridle and Furniture behind, he leaped out in his own shape; the Man pursues him with all speed, and follows him the way he took; the first he meets is the Piper, and asks him if he saw not such a kind of Beast, and describes him to a Hair. He acknowledgeth himself to have been the same Ass he bought of the Witch; the Master relates this to his Lord, and his Lord acquaints *Petrus Damianus* a Man of approved Knowledge and Wisedom: He examines the Master and the Piper and the Witches, and such as saw him leap into the River a Beast and return a Man, and informs Pope *Leo* the *7th.* thereof. All their Examinations and Confessions were taken, and a Disputation of the probability thereof held in presence of the Pope, before whom the truth thereof was acknowledged and recorded. The same History is told by *Vincentius* in *Speculo*, lib. 3. cap. 109. and *Fulgentius* Lib. 8. C. 11.

2. We read in *Gulielmus* Archbiſhop of *Tyrus* a ſtory to the ſame purpoſe: An Engliſh Soldier being in *Tyrus* was by a Witch tranſported into an Aſs; and when all his mates went on ſhip-board, he following them, as loth to loſe their Company was by his own Friends and Country-men beat back with Clubs and Staffs; They put to ſea, and he having no other Owner, returned back to the Witches Houſe that tranſhaped him, who employed him in all her Drudgeries; till at laſt he came into the Church, when the Biſhop was at Divine ſervice, and fell on his Knees before the Altar, and began to uſe ſuch devout geſtures, as could not be imagined to proceed from a Beaſt; this firſt bred admiration, and then ſuſpicion. The Witch was called before the Judge, examined and convicted, and after condemned to the ſtake, having before returned him to his former ſhape, after three Years Tranſportation. Anſwerable to this Story *Ammonius*, the Peripatetick Philoſopher hath reported, that an Aſs came uſually into his School at the time of Reading, and with great attention liſtened to his Lecture. And *Bellonius* in his Obſervations printed at *Paris* ſaith, that he himſelf in the Suburbs of *Cair*, ſaw a Comedian that deſired conference with the Aſs he himſelf rode on, who wondring what he meant, gave him liberty of free diſcourſe; where they ſeemed to talk with great Familiarity (as having been before acquainted) where the Aſs by his ſigns and actions ſeemed to apprehend whatſoever was talked to him; when the one proteſted with his Hand on his Breaſt, the other would ſtrike the Ground with his Foot, and when the Man had ſpoke as if he had told ſome Jeſt, the Aſs would bray aloud, as if he had laughed heartily at the conceit, appearing to him, not

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onely to understand whatsoever was spoken, but to make answer to such Questions as were proposed to him. These things have been so common, that St. *Augustine* himself as he will not affirm the Transformation of *Apuleius*, so he doth not deny it, but leaves it as a thing possible to be done by Witchcraft. Of the same opinion is *Paulus Ægineta*, *Theophrast*, *Paracelsus* and *Fernelius* the excellentest Physicians of their Ages.

Of Witches that have confest themselves to have raised Tempests with other strange things.

1. A certain Witch at *Constantiensis*, seeing all her Neighbours and Acquaintance invited to a solemn Wedding, where after Dinner, it being a pleasant Day all the Guests went into the Fields to sport and dance, she caused her self to be transported into the Air by the Devil in the sight of certain shepherds, to a certain Hill near unto the Village, where because she had no Water ready, she notwithstanding digged a Pit, and for necessity (because it is a Ceremony used in these Diabolical practices) she made water, which stirring in the same Pit, and speaking some blasphemous Words, instantly the Air and Sky which was then clear, was filled with storms, Hail and Tempest, which poured with such vehemency on the Guests of the Village, and upon them alone, that they were pitiously wet and weather-beaten, till they had not any of them a dry Thred about them, all imagined this to be done by Witchcraft: the same Woman was accused by the Shepherds, who confessing the Fact, was condemned. Book of *Inquisitours* lib. 4. *De Malefic.*

2. A Woman of good Credit and Reputation, and whom I have known these 29 Years, hath often

ten related unto me with many deep Protestations (whose words were confirmed to me by such as were Passengers in the same ship that coming from the *Landsgrave's* Court of *Hessen* to travel for *England*, and staying a considerable time at *Amsterdam*, an old Woman of the Town entreated her to lend her some Money on a Kettle, which she did. When the wind stood fair, and she with her servants were ready to go aboard, she sent for this Woman to know if she would redeem her pawn, for that she was now ready to depart for her Country. The old Woman came, humbly entreating her not to carry away her Kettle, though she had no Money to pay her, hoping that as she was a good Gentlewoman she would pity her. She answered her, that she lent her so much Money, and having a Pawn necessary for her use at shipboard, she would keep it. Whereat the old Woman left her uttering these words, *Why then carry it away if thou canst.* The Master called aboard, the wind stood fair, and the Sea was calm, and the Weather pleasant; but they had been but few Hours at Sea when a sudden, sad and terrible Tempest happened, insomuch that the Master protested he had not seen the like, and being in fear of Shipwrack, desired both Sailers and Passengers to betake themselves to Prayer: which the Passengers hearing, [illegible]antly betook themselves to their Devotion; [illegible] suddenly one casting up his Eyes, espyed [illegible]d Woman sitting on the Top of the Main-Mast. The Master saw her, and all those that were above, being much amazed thereat: The rumour of this went down, which the Gentlewoman hearing, (who was then sitting with her Child in the Cabbin, and warming it over a Charcoal-fire made in the Kettle.) O God! saith she (remembring her former words) then

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the old Woman is come after me for her Kettle: The Master hearing her, Nay, then saith he let her have it, and takes the Kettle Coals and all and heaves it overboard. This was no sooner done, but the Witch dismounts herself from the Mast, goes aboard the Brass Kettle, and in a Moment sails out of sight: and presently after the Storm ceased, and they had a speedy passage into *England*. *Heywood*'s Hist. Women.

3. In the *Scottish* Chronicle it is related that King *Duffus* was troubled with a strange Disease, that he could eat well, drink well, and in the Constitution of his Body found no great disorder, onely he could not sleep but spent the Night in faint and cold Swears, insomuch that his health and safety was despair'd of. There was a report at last spread abroad, that the *Moravians* (certain Inhabitants of *Scotland* once great Rebels, but since made regular) had hired some Witches to destroy the King: Whereupon one *Donaldus* was sent to enquire after this Business, and had Authority to pass into *Moravia*, and if he found any such Malefactours, to punish them according to their Offences; he had such good Intelligence, and withall used such Prudence, that he came just at the Instant when certain Witches were roasting a Picture called by the Name of the King, basting it with a certain Liquor. *Donaldus* surprising them in the act examined them, who confessed the Treason, and were condemned to the stake. At which instant by the Computation the King was restored to his wonted Health.

4. *Bodinus* saith that he saw a Witch of *Averne* in 1579. who was taken in *Paris*, about whom was found a Book of a large Volume, in which were drawn the Hairs of Horses, Oxen, Mules, &c. She if any Beasts were sick would undertake

their

their cure, by receiving some Number of their Hairs, with which she made her spells: Neither could she help any Beast by her own Confession, but by transferring the Disease upon another; neither could she cure any Creature if she were hired for Money. For it is generally observed, that the Devil never heals one Creature, but by hurting another, and commonly a better for a worse. Of which I shall give you an Instance or two.

5. The Lord *Furnerius Aurelienſis* finding himself dangerously diseased, sent to a Witch for her advice about his Recovery, who told him that there was no hopes of his Life, unless he would yield that his young Son (then sucking at the Nurses Breast) should have his Disease transmitted upon it. The Father to save his own Life yields that his Son should perish, of which the Nurse hearing, just at the Hour when the Father should be healed conceals the Child. The Father is no sooner toucht, but helped of his Disease: The Witch demands the Child, but he cannot be found; which the Witch hearing, broke out into this Exclamation, *Actum est de me, Puer ubinam est?* I am undone, where is the Child? when scarce having set her foot over the Threshold to return home, but she fell down suddenly dead, her Body being blasted, and as black as an *Æthiopian*. The like remarkable Judgment fell upon a Witch amongst the *Nancean*, who was accused of bewitching her Neighbour: The Magistrates commanded her but to touch the Party distempered with her Inchantments: The Witch denied to doe it, but seeing they forced her to doe it, she likewise cryed out, *Then I am undone*; when instantly the sick Woman recovered, and the Witch then in Health fell down suddenly and died, whose Body was after burnt. And this *Bodinus*

dinus affirmeth that he heard it from the Mouth of one of the Judges who was there present.

There is another Kind of Witches called *Ecstastists*, in describing whom I will be brief. A Learned *Neapolitane* speaks of a Witch whom he saw strip her self Naked, and having anointed her self with a certain Unguent, fell down without Sense or Motion, in which Ecstasie she remained three Hours, after which she came to her self, discovering many things done at the same time in divers remote places, which after enquiry were found to be most certain. Answerable to this it is reported by the President *Thuretranus*, who in the *Delphinate* saw a Witch burned alive, whose story he relates thus; she was Maid-servant to an honest Citizen, who coming home unexpected, and calling for her, but hearing none to answer, searching the Rooms he found her lying all along by a Fire, which she had made in a private Chamber; which seeing he kickt her with his foot, and bids her rise and go about her Business: But seeing her not to move, he took a smart Rod, and lasht her smartly; he viewing her better, and finding all the parts of her Body insensible, took Fire and put to such parts of her Body as were most tender, but perceiving her to have lost all feeling he was persuaded she was dead, and called in his next Neighbours, telling them in what case he found her: The Neighbours left the House, the Master and Mistress caused her to be laid out, and so went to rest; but towards the Morning hearing some body to stir and groan in the Chamber, they found their Servant removed, and laid in her Bed; at which the good Man much amused, asked her in the Name of God, being late dead, how she came to be so soon recovered? To whom she

answered, O Master why have you beat me thus? The Man reporting this to his Neighbours, one amongst the rest said, if this be true, she is then doubtless a Witch, and one of these Ecstatists, at which the Master being suspicious urged her till she confessed, that though her Body was there present, yet her Soul was abroad at the assembly of several Witches; for which she was condemned.

Olaus Magnus in his History saith, that those things are common in the Northern parts of the World, and that the Friends of those Ecstatists diligently keep their Bodies, while their Spirits are abroad, either to carry Rings, Tokens or Letters to their Friends, though never so far off, and bring them answers back again, with Infallible Tokens of their being there.

Touching the Signs of Witches divers have written differently. *Strangerus Danæus* and others say, that a Witch cannot shed a Tear. Others, as the *Germans*, that a Witch cannot sink or drown in the Water, and therefore to try them that are suspected, they cast them into Moats and Rivers.

They can doe nothing in Prison, neither will they confess any thing till the Devil hath quite forsaken them (I mean his power to help them.) They are all penurious and needy, nor have they the least Power of the Judges. They have art to hurt others, but none to benefit themselves. There is none of them but bears the Devil's Mark. They never look any Man or Woman stedfastly in the Face, but their Eyes wander on the one side or the other, but commonly they look downward. They cannot, as some say, though they take never so much pains about it, say over the Lord's Prayer aright. Being apprehended, they

they answer to no question pertinently: They all desire to see the Judges before they come to their Arraignment, being of Opinion, that if they behold them first, the Judges have no Power to condemn them; but if they be first brought to the place, all their sorceries are of no validity. Others are remembred by D. *Adamus Martinus*, but these shall suffice at present.

Of the Punishment of Witchcraft.

To conclude these dolefull Stories we shall give account how Witchcraft has been punished, either immediately by the Hand of God, or mediately by the Law of Man.

An English Woman that dwelt at a Town called *Barkley* in *England*, being a Witch, yet being not suspected, she lived in indifferent good Opinion among her Neighbours, and on a time feasting abroad, and very merry, she had a tame Crow which she had brought up, that would be very familiar with her: She at this Feast sported with her, which spoke to her more plainly than it used some words, at which suddenly her Knife dropped out of her Hand, her colour changed, and she ready to sink down, and fetching some grones spake thus, Woe is me, my Plow is now entred into the last Furrow, for this day I shall hear of some great loss. The rest wondring at her sudden change, her words were scarce ended, but a Messenger rushed hastily into the Room, and told her that her Eldest Son with all the Family at home were found suddenly dead, which she no sooner heard, but overcome with sorrow she fainted, and being recovered, and conducted home she took her Bed, and caused

her two Children she had alive to be sent for, the one a Monk, the other a Nun, who presently came to visit her, and know her pleasure, to whom with Tears flowing from her Eyes she spake thus. "Alas, my Children, behold me your Mo-"ther, and pity my distressed Estate, for that I "have hitherto been a wicked Professour of Diabo-"lical Witchcraft: Now all the refuge I have to "fly to is your religious Zeal and Piety, for now "is the time that the Devils will exact their due. "Those that persuaded me to this Mischief are "ready to demand their Covenant. Therefore by "a Mothers Love I charge you, and by your filial "Love I conjure you, since the sentence of my "Souls condition is recoverable, that you will "use your best endeavour for the preservation of "my Body. This therefore I injoyn you, instead "of a Winding-sheet sew my Body in the Skin of "a Hart, or Buck's Leather, then put me in a Cof-"fin of Stone, which cover with Lead, and after "bind it with Bars of Iron, to which fasten three "strong Chains: If my Body thus coffin'd lye three "days bury me the 4th. though I fear, the Earth for "my manifold Blasphemies will scarce give enter-"tainment to my Body. For the first two Nights "let there be Fifty Psalms sung for me, and as "many Masses for so many Days. Which said she died. The Brother and Sister were carefull to per-form her last will. The first two Nights, when the Quires of Churchmen sung Psalms about the Bo-dy, the Devils broke open the Church-doors, which were barricado'd, and broke two Chains by which the Coffin was fastened, but the 3d. remained stedfast. The third about Cock-crow the Foun-dation of the Temple seemed to shake with the Noise of Devils at the Gate: One of the rest, taller in stature and more terrible than his Fellows,

knocked

knocked with more violence than those who attended him, till he broke the Door to shivers; when stalking to the Coffin, he called the Woman by Name aloud, and bad her rise and follow him; to whom the dead Body answered, I cannot for these Chains. He replyed these shall be looſed to thy Mischief, when tearing them asunder, as they had been Links made of Rushes, he snatched up the Coffin, and carried it to the Church-door, where stood ready a black sumpter Horse loudly neighing, whose Hoofs were divided like Eagles Tallons, upon which he laid the Body, hurrying it away with seeming Joy, whilst all the Quiristers looked on, and so vanished. Her shrieks were heard four Miles off. *Guillerimus in specul.* Hist. lib. 26. cap. 26. I come now to punishment by Man.

The *Areopagitæ*, when they deprehended a Witch and were to put her to death, if she were with Child, stayed the Execution till her delivery. *Ælian. de var.* Hist. lib. 5. The Law to punish Witches among the *Persians*, was to bring them to a place, where their Heads were beaten to pieces betwixt two Rocks. *Plutarch* in *Artaxer.* *Charles the 7th.* of *France*, caused Prince *Ægidius de Raxe*, Marshal of *France* to be first hanged, then burnt, for that he was a Witch and Professour of Magick, and withall had murthered 120 Children & Women great with Child. A Witch of *Averne* was burnt alive, for killing young Infants, salting their Flesh and putting them into Pyes, and baking them for publick sale. *Fulgos.* lib. 9. Cap. 2. *Bodinus*, Lib. *Mag. Demonoman.* 4. cap. 2. tells us, that there is a Law in *France*, that if any Magician, Witch or Soothsayer or Mathematician (that go beyond the true Rules of Astrology) or Expounder of Dreams, shall frequent the Court he shall (if of

publick Office) be immediately degraded from all his Honours, and put to the Rack. And this Law, (saith he) deserves to be writ in Gold on every Court-gate, because those are the great Pests both to Prince and People. *Claudius Cæsar* condemned a Knight of *Rome* to death, because he wore about him a Cocks-Egg as a Charm to dispense with Religion, and that all the Causes he had in controversie should pass on his side. *Tiberius Cæsar* condemned to death even low Fellows that were but suspected of Necromancy. The Emperour *Caracalla* adjudged all that but used inchanted Herbs to the Curing of Agues and Fevers. *Spartian.* in *Caracalla.* The Scripture saith, *Thou shalt not suffer a Witch to live. Bodinus* (contrary to *Wierius* who will scarce believe there is any such, accounting all such Judges as condemn them no better than Hangmen) shews divers probable Reasons why they ought not to live: 1. Because all Witches renounce God. Now the Law says, *Whosoever shall forsake the God of Heaven shall be punished to death.* 2. Because they blaspheme God. Now the Law saith, *Whosoever shall blaspheme God,* &c. *shall be punished with Death.* 3. That they plight Faith with the Devil, adore him, *&c.* 4. That they have vowed their Children to the Devil. 5. That they have sacrificed Infants not yet baptised to the Devil. 6. That they not onely offer Children in Manner of Sacrifice, but they vow them in the Womb. 7. That they are not onely Blasphemers and Idolaters themselves, but they are tied to allure and persuade others to the like abominations. 8. That they not onely call upon the Devil, but swear by his Name. 9. That adulterous Incests are frequent among them. 10. That they are Homicides and Murtherers of Infants. 11. That Witches eat the Flesh

of

of Infants, and commonly drink their blood. And if Children be wanting they dig humane Bodies from their Sepulchres, or feed upon Men that have been executed. To which purpose *Lucan* writes.

—Laqueum, nodosque sequentes, &c.

The Felon's *strangling Cord she nothing fears,*
But with her Teeth the fatal Knot she tears:
The hanging Body from the Cross she takes,
And shaves the Gallows of which dust she makes, &c.

He gives several other Reasons, but for Brevities sake I omit them having detained the READER too long on this frightning Subject.

BOOK II.

Of the Vertues and Vices of Women.

CHAP. I.

Of the Paſſions.

I Shall not detain the Reader with any Encomium on Vertue, as being ſo commendable in it ſelf, that it hath the Approbation even of the moſt vitious: Nor is there any Propoſition more certain and generally received than this that Vertue is lovely, and truly deſira-

ble,

ble, and vice hatefull. Besides, the many Instances I shall give of it shall be sufficient to set out its Excellency. And in regard that all Vertue consists in the due Moderation of the Passions and Vice on the Contrary, I shall first give you Instances of Women famous with reference to them, and then proceed to illustrate the several Vertues of Women by various Examples.

Of the Love of Women, and first of Love betwixt unmarried Persons.

THIS is that strong Passion which overcometh all Difficulties, and to which nothing is so afflictive as not to be beloved again. I could produce Millions of strange Instances of this Nature, but intending to bring many Heads into little bounds, I shall mention but a few.

1. *Odatis* the Daughter of *Homartes* a King near the River *Tanais* is reported to have seen in a Dream *Zaroadres*, a King in the higher Country of *Media* not far distant thence, and was mightily enamoured of his Person: The like in Vision happened to him, so that he was deeply in Love with her, though unseen. This *Odatis* was the fairest Princess at that time in *Asia*, and *Zoroadres* nothing inferiour to her; who sent to King *Homartes* to demand her in Marriage; he would by no means yield to it, because, having no male Issue, he was loth to transfer the Succession to his Kingdom on a stranger, inclining rather to bestow her on some Prince of his own Country though a Subject. Not long after he caused to be assembled all the Nobility and Gentry of his Land, inviting

ting them to his Daughters Marriage, though he knew not of any particular Person to confer her upon. Being assembled, he invited them to a solemn Feast, whither sending for his Daughter in presence of all he thus bespoke her; *We are now, Princely Daughter, to celebrate thy Nuptials, take therefore this Golden Bowl filled with rich Greekish Wine, and having throughly beheld all this Company, he to whom thou shalt first drink shall be thy Husband.* She having exactly viewed them all, and none pleasing like that represented in her Dream, demanded of her Father some few days respite; which granted, she sent and acquainted *Zoroadres* therewith, withall desiring his presence. He being in his Army near *Tanais*, and hearing this News, secretly departed his Tent, and without any attendant save his Charioteer, came privately into the City of *Homarees*, having in wondrous short space run 8000 Furlongs. This done he disposed of his Chariot and Driver, and put himself into a Scythians habit; he came to the place where the Marriage was to be celebrated, and thronging in amongst the rest, he beheld the beautifull *Odatis* sad in Countenance, and tempering her Draught with a slow and unwilling Hand: To whom approaching nearer her he thus whispered: *Behold*, Odatis, *thy dearest* Zoroadres, *for whom thou didst lately send, ready to doe thee all service.* She calling an advised Eye upon him, and perceiving him resemble very much, that Person she had dreamt of, in a great Ecstasie of Joy drank to him, and gave him the Cup: And whilst all the rest were amazed at the Novel, he snatched her up, and carried her where his Chariot stood ready, and transported her into *Media*. This their Love was so famous among the People, that the History was pourtray'd in

all

all their Palaces and Temples, many of their Nobility in memory of her calling their Daughters *Odatis*. *Charles. Mytil.* Hist. Book 10.

2. *Eurialus* Count of *Augusta* was a young Man of extraordinary Beauty, and during the stay of the Emperour *Sigismund* at *Vienna*, he cast his Eye upon *Lucretia*, a beautifull Virgin of that place, and at first sight was deeply in Love with her; she also was no less surprized with him at the same Instant. In a short time they became better acquainted; but at the Emperour's removal thence to *Rome*, when *Eurialus* was compelled to leave his Lady behind him, she not able to bear his absence died through impatience of it. *Eurialus* at the report of her Death (though somewhat supported by the Consolations of his Friends) from that time to the last day of his Life was never known to laugh.

3. *Demophoon* Son of *Theseus* and *Phædra*, returning home from the Wars of *Troy* was driven upon the Coast of *Thrace*, where seeing *Phyllis* Daughter to the King thereof he was in Love of her, and she no less to him, and their Familiarity and Kindness grew so great, that he had access to her Bed. He had not long stayed there, but he had tidings of the Death of *Mnestheus*, who after his Father was expulsed Athens usurped the Government of it; thereupon he acquaints *Phyllis*, that upon some urgent Business he must go home, but pawned his Faith to return to her within a Month, and she gave him leave to go; but having got to *Athens* he was altogether unmindfull of his Promise. Four Months being past without hearing from him *Phyllis* wrote a Letter to him, minding him of his promise to return, and make good their former contract by Marriage; which if he did not she would make

away

away her self; which she accordingly performed; for finding her self utterly cast off by him, she in her Father's Palace hanged her self. *Heywood.*

Eginardus Secretary of State to *Charlemaign* having placed his affections above his condition, made Love to one of his Daughters, who seeing him of a brave Spirit, thought him not too low whom merit had raised above his Birth: She affected him, and gave him too free access to her person, so far as to have recourse unto her, to laugh and sport in her Chamber on Evenings. It happened one Winter night, *Eginardus* had tarried too long: In the mean time a Snow had fallen, which troubled them both, when he thought to go out he feared to be known by his Feet. They being both much perplexed about it, Love made her doe an Act for a Lover very unbeseeming the Daughter of so great a Prince; she took the Gentleman on her shoulders and carried him all the length of the Court to his Chamber. It fell out that *Charlemaign* watched at his study this Night, and hearing a Noise he opened the Window, and perceived them. The next day in a great Assembly of Lords, and in the presence of his Daughter and *Eginardus*, he asked what punishment that Servant might seem worthy of, who made use of the King's Daughter as of a Mule, and caused himself to be carried on her shoulders in the midst of Winter, through night Snow and all the sharpness of the Seasons; every one condemned that insolent Man to death. The Princess and Secretary changed colour, thinking nothing remained for them but to be flead alive. But the Emperour looking on his Secretary with a smooth Brow, said, *Eginardus*, "hadst thou "loved the Princess my Daughter, thou oughtest "to have come to her Father the Disposer of her

"Li-

"Liberty; thou art worthy of Death, and I give "thee two Lives at this present, take thy fair "Portress in Marriage, fear God and love one "another. These Lovers thought they were in an Instant drawn out of the Depth of Hell to ascend to Heaven. *Zuing.* Theat. Vol. 3. pag. 748.

It may not be amiss here to make a little digression about the Opinion of the Ancients how kissing came first up, it being now such an Expressive of Love. *Gorgias* was of Opinion, that Women were more to be honoured for their Vertue than Beauty, so that such as had been famous for Vertue were celebrated by funeral Orations to incite the Survivours thereto. And then the Use of Wine was not known among them, and that Woman was esteemed immodest whose breath was known to smell of the Grape, *Pliny* saith *Cato* was of Opinion, that the use of kissing first began betwixt Kinsman and Kinswoman, onely to know whether, their Wives, Daughters or Nieces had tasted any Wine.

Of the Love of Daughters to their Parents.

Nothing has more Blessings attending it than a dutifull respect of Children to their Parents; for the Confirmation of which that Command which enjoyns it, has a promise of long Life particularly annexed to it, *That thy days may be long*, &c. Which the other Commands have not. That therefore young People may be excited to this so necessary, and even so natural a Duty we shall give some Instances shewing the blessed Consequences of so pious a Duty.

1. A certain *Roman* Lady was condemned for an offence, and delivered up to one of the *Triumviri* to be committed to ſtrait Priſon, there to be privately executed. But the Keeper of the Gaol commiſerating the Matron ſo ſentenced, did not cauſe her to be inſtantly ſtrangled, according to the Rigour of her Sentence, purpoſing rather ſhe ſhould ſtarve than that he ſhould have any violent Hand in her Execution. Her Daughter being importunate with him prevailed to viſit her, but ſearcht before her entrance, leſt ſhe ſhould carry any Food for her relief. The Daughter daily had acceſs to the Mother, who now had lived longer than the Keeper thought poſſible for one to doe without ſuſtentation, which ſtirred up a Jealouſie in the Keeper, that her Daughter ſome ſecret way conveyed aliment to her; and caſting a more curious Eye over the Daughter, he at laſt ſpied her firſt draw out one Breaſt, and then another to relieve her Mothers Famine. Being amazed hereat he related it to the *Triumvir*, he to the Prætor and he to the Conſuls, who brought it before the Senate; they in recompence to the Daughter pardoned the Mother of her Offence and releaſed her. *Pliny* lib. 7. cap. 36.

2. *Ruſticana* a Noble Matron in *Rome*, and the Daughter of *Synarchus*, who with his Brother *Boetius* (the famous Philoſopher) were both put to death by *Theodoricus* King of the *Gothes*; after the Tyrants miſerable end, in revenge thereof, ſhe was the cauſe that all his Statues in *Rome* were defaced and demoliſhed, purpoſing to extirpate his Memory who was the inhumane Murderer of her Father; for which, ſhe being called in Queſtion by King *Totila* who ſucceeded him, ſhe was ſo far from excuſing or denying, that ſhe juſtified it with all Conſtancy; whoſe Noble

reſolution

resolution proved more to her safety; for he not onely dismissed her unpunished, but highly applauded her. *Sabellic.* Lib. 3. cap. 6.

3. *Sabellicus* and *Egnatius* writing of *Alboinus* King of the *Longobards*, who at his first entrance into *Italy*, having subdued and slain *Turismundus*, and after taken his Daughter *Rosamunda* to wife, say, that he made a Bowl of her Father's skull, which one Night having drunk somewhat lavishly, he caused to be filled with Wine, and sent to *Rosamunda* with this Message, *Commend me to my Queen, and say, I command her to drink with her Father.* The Lady though she knew him to be slain by the *Longobards*, by a common Casualty of War, yet before this knew not that he died by the hand of her Husband, which she was confirmed of by this: She musing hereupon and filial Duty and Conjugal Love strugling in her, Paternal Affection at last prevails, so that to revenge the Death of her Father she resolves to take away the Life of her Husband, which she effected thus: She had observed one *Hemegildus*, a Noble man of the *Lombards* to be in love with one of her waiting Gentlewomen; she caused her promise him meeting in a dark Chamber, and she her self supplied the place of her servant; after which Congression she caused Lights to be brought in, that he might know with whom he had had carnal Company, protesting that unless he would joyn with her in the Death of the King she would accuse him of Rape, He to prevent this disaster undertook and effected it. The murther done, they fled together to *Ravenna*, she preferring the Revenge of a slaughtered Father before the Life of a Husband, the Title of a Queen, or any other worldly Dignity or Advantage.

Of

Of the Undutifulueſs of Daughters to their Parents.

This is ſo nauſeating a Subject, that I ſhall onely trouble the Reader with one Inſtance.

Tullia was the Daughter of *Servius Tullius* King of the *Romans*; ſhe was married to *Tarquinius Superbus*, and together with her Husband conſpired againſt her Father, who by his Son-in-Law was one day in the Senate Houſe thrown from the Top to the Bottom of the Stairs; he was taken up half dead; and as they haſted to have him at his own Houſe, he was ſlain in the Cyprian ſtreet. In the mean time *Tullia* had been at the Senate to ſalute her Husband by the Name of King, and coming home, chanced to return that way where her Father's Corpſe was lying; which the Coachman ſeeing ſtopped the Horſes in a great Fright: *Tullia* looked out at her Chariot, and being informed what the matter was, ſhe commanded him to drive the Wheels of her Chariot over the Face and Body of her ſlain Father; whereupon that which by the *Sabines* had been called the Cyprian, *i. e.* the good ſtreet, was thenceforth called the wicked ſtreet. *Liv.* Hiſt. p. 561.

Of the Love of Siſters to their Brothers.

1. *Intaphernes* (one of thoſe who helpt *Darius* to the Throne) having ſome Buſineſs with him, made offer to enter his Chamber; but being rudely put back by one of the Grooms, he ſo reſented it, that he was about to cut off his Ears and Noſe; *Darius* hearing of it, commanded that for his Inſolence offered ſo near his preſence, not onely the Delinquent, but all the Male Iſſue of his Race

should be put to death. In order thereto they were apprehended, and their Execution hourly expected: When the wife of *Intaphernes* cast her self groveling before the Court gate with such pitifull Ejulations that they came to the Ears of *Darius*, and somewhat lenified his Rage, so that he sent to her, that her Tears had so far prevailed, that she had liberty to ransom one of the condemned Persons, which she was most desirous to save, but no more; none that heard this, but thought that she would redeem her Husband, or at least one of her Sons, but she contrary to their Expectation begged the Life of her Brother. The King amazed hereat, demanded her why she preferred the Life of her Brother to that of her Husband or Children? She replyed: *Behold, O King,* "I am yet but young and in the best of my Years, "and I may live to have another Husband, and "consequently more Children; But my Father "and Mother are both aged, and should I lose a "Brother, I should for ever more be deprived of "that sacred Name. At which words the King being moved, not onely released her Brother, but also gave her the Life of her Eldest Son. *Fulgos.* lib. 3. cap. 5. And this Instance being so rare shall suffice on this Subject.

To this I shall subjoyn a Story of the Love of Women among themselves. A chast Virgin called *Bona* lived in a Nunnery; she had a Bedfellow with whom she was most intimate, who lying on her Death-bed without any hope of recovery. This *Bona* being then in perfect Health of Body fell upon her Knees, and devoutly besought God, that she might not survive her, but as they had lived together in all Sanctity and sisterly Love, so their chast Bodies might not be separated in Death. Her Prayer was heard, for

both

both died in one Day, and were both buried in one Sepulchre, being Fellows in one House, one Bed, and one Grave. *Marul.* lib. 3. cap. 3.

Of the Unnaturalness of Sisters.

1. After the untimely Death of *Aylere Ismael* his Brother succeeded him in the *Persian* Empire, who arriving at *Casbin* was received of his Sister with Joy, and of the People with loud Acclamations: And being now possessed of the Empire, to secure himself thereof, he caused his Eight younger Brothers to be beheaded, using the same Cruelty to all or most part of his own Affinity. This begot in the People both Fear and Hatred, both which were encreased when they heard he purposed to alter their Form of Religion (who with great Adoration honour their Prophet *Haly*) into the Turkish. Hereupon his Sister *Perianconia* (on whose sisterly Affection he most relied) to revenge the Death of her Brothers, one Night while he was amidst his Concubines, conspired with some of the most eminent Men of the Empire, admitted them in Womens attire into the Seraglio, and with their assistance strangled him in the midst of his Luxuries. An act, though for the publick good, yet ill becoming a Sister, unless such an one as strived to parallel him in unnatural Cruelty. *Turk.* Hist.

2. *Ranulphus* King of *Mercia* dying, his Son *Kenelme* of 7 Years of Age succeeded him; his Sister *Quendreda* envying his Royal Estate, she conspired with one *Heskbertus*, by whose Treachery the King was enticed into a thick Forest, and there murthered and privately buried; his Body was long missed and not found, and the Conspiratours not so much as suspected: But afterwards a Dove brought in her Bill a Scroll written

ten

ten in Englisſh Golden Letters, and laid it upon the Altar of St. *Peter*, which contained theſe words (by which the place he lay buried in was found out.) At *Clent in Cowbach* Kenelme Keneborne *lieth under Thorn heaved by weaved*, i. e. At *Clent in Cowbach* under a Thorn *Kenelme*, lyeth headleſs. Some ſay it was found by a Light which ſtreamed up into the Air from the place where his Body lay covered. His Hearſe being after born towards his Sepulchre, to be a 2*d.* time interred, with ſolemn *Dyrges*, *Quendreda* then ſitting in a Window, with a Pſalter in her Hand, whether in Deriſion of the Perſon, or Ceremony is uncertain, began to ſing the Pſalm *Te Deum Laudamus* backward; when inſtantly both her Eyes dropped out of her Head with a great Flux of Blood, which ſtained her Book; and it was afterwards kept as a ſacred Relick in Memory of Divine Judgment. *Gulielm. de Regib.* lib. 1. and *de Pontif.* lib. 4.

Of the Love of Mothers to their Children.

1. *Monica* the Mother of St. *Auſtin*, while her Son was a Manichee, and addicted to a Life of Senſuality and Voluptuouſneſs, out of her tender affection to him, ceaſed not to make continual Prayers with abundance of tears in his behalf: Which occaſioned St. *Ambroſe* one time to comfort her with theſe words: *Impoſſibile eſt ut filius tantarum Lachrymarum periret.* It's impoſſible that a Son of ſo many Prayers and Tears ſhould miſcarry. *Clarks Mir.* p. 402.

2. So great was the Love of *Pariſatis* the Mother of *Cyrus* the leſs, to her Son, that he being ſlain her revenge upon the Murtherers exceeded Example: For ſhe cauſed one of them whoſe Name

was

was *Charetes*, to be ten Days together excruciated with ſundry Tortures, after commanded his Eyes to be put out, and then melted Lead to be poured down into the Hollow of his Ears; the ſecond *Metroclates* for the ſame Treaſon ſhe commanded to be bound faſt betwixt two Boats, and to be fed with Figs and Honey, leaving him there to have his Guts gnawn out by the Worms, which theſe ſweet things bred in his Entrails; the third *Metaſabates* ſhe cauſed to be flead alive, and his Body to be ſtretched upon three ſharp Pikes or Stakes.

3. *Auguſtus Cæſar* having ſubdued *Cappadocia*, took *Adiatoriges* Priſoner with his Wife and two Sons: After they had graced his Triumphs in *Rome*, he ordered that the Father and eldeſt Son ſhould dye. Which when the Executioners were about to perform, the two Brothers contended exceedingly, each affirming himſelf to be the Eldeſt, that he might reprieve the other's Life by his own, which continued a great while. At length *Dietentus* at the humble Interceſſion of his Mother (who loved him better than the other) gave way to the other (though moſt unwillingly) to periſh in his ſtead. Which *Auguſtus* hearing of, not onely lamented the Innocent young Prince's Death, but conferred many Favours on him that ſurvived. *Fulgoſ.* lib. 5. cap. 5.

4. The Matrons of *Carthage* in the 3*d*. Punick War, when the choiceſt of all the Noble young Men of the City were ſelected to be ſent as Hoſtages into *Sicilia*, with weeping and lamentation followed them to the Water-ſide, and kept them hugged in their ſtrait Embraces, not ſuffering them to go aboard; but when they were forcibly plucked from them and ſent unto the ſhips, they no ſooner hoyſted Sail, but many of theſe wo-

full

full Mothers oppreſt with extremity of ſorrow caſt themſelves Headlong into the Sea. *Sabel.* lib. 3. c. 4.

Of Mothers that have ſlain their Children.

1. *Althæa* the Daughter of *Thyeſtes*, the Wife of *Oeneus* the Mother of *Meleager*; when *Meleager* was born, ſhe heard the Deſtinies ſay, that he ſhould live as long as the Block that was in the Fire ſhould dure unburned, which ſhe kept till ſhe had heard he had ſlain all his Brethren, and then in Revenge burned the Block, and then he alſo died. *Steph.*

2. *Philomela* was King *Pandion's* Daughter: *Tereus* King of *Thrace* (who had married her Siſter) raviſhed her, and cut out her Tongue that ſhe might not diſcover it, and put her in Priſon, but ſhe wrought the whole Story in Embroidery, and ſent it to her Siſter *Progne*; now at the Feaſt of *Bacchus* they were all to meet together. *Progne* therefore took her Siſter out of Priſon, and made her kill her Son *Itis* and ſerve him up at Table before *Tereus*, who in rage would ſtreightway have killed them. But they both eſcaped. The Poets fable that *Progne* for her ſpeedy flight was turned into a Swallow; *Tereus* into a Lapwing, for that at that time they run abroad; *Philomela* into a Nightingale, for condoling the heinous Fact: and *Itis* into a Pheaſant.

Of the Love of Wives to their Husbands.

As in all other Vertues ſome Women have excelled, ſo in this ſome have been eminent to admiration, as will appear by the following Inſtances.

1. The

1. The Prince of the Province of *Fingo* in the Country of *Japan* hearing, that a Gentleman of the Country had a very beautifull Woman to his Wife, got him diſpatched, and having ſent for the Widow ſome days after her Husband's death, acquainted her with his Deſires: She told him ſhe had much reaſon to think her ſelf happy in being honoured by ſo great a Prince, yet ſhe was reſolved to bite off her Tongue, and murther her ſelf if he proffered her any Violence: But if he would grant her the Favour to ſpend one Month in bewailing her deceaſed Husband, and then give her Liberty to treat the Friends of her Husband to take her leave of them, he ſhould find how much ſhe would comply with his affections. It was granted her, and a ſumptuous Dinner provided, whither came the Kindred of the deceaſed: The Gentlewoman perceiving the Prince begin to grow warm in his affection in Hopes of enjoying her, deſired leave to withdraw into an adjoyning Gallery to take the Air, but aſſoon as ſhe was come into it, ſhe caſt her ſelf headlong in the preſence of the Prince, and all her dead Husband's Relations. *Mandelſlos* Travels, p. 190.

2. *Cedrenus* obſerveth that *Conſtantine* the 9th. cauſed the Roman *Argyropulus* to be ſought out, and commanded him to repudiat his Wife, to take his Daughter, on condition that he would make him *Cæſar*: But if he refuſed it he threatned to pull out his Eyes: his Lady preſent, ſeeing her Husband involved in all the Perplexities that might be, and ignorant what to anſwer to the Emperour: "Ah Sir, ſaid ſhe, I ſee you are much "hindered in a brave way, if it onely reſt in your "Wife that you be not great and happy: I freely "deprive my ſelf of all, yea of your Company "(which is more pretious to me than all the Em-

"pires

"pires of the World) rather than prejudice your "Fortune: For know, I love you better than my "self. And having said this she cut off her Chair, and voluntarily entred into a Monastery, which the other was willing enough to suffer, preferring ambition before Love, a matter very ordinary amongst great ones. Cauf. *H. C.* Treat. of Pass. p. 6.

3. *Camma* the Wife of *Sinatus* was a Person of most rare Beauty and no less Vertue: *Erasinorix* to enioy her had murthered her Husband, he had often attempted in vain to perswade her to his Embraces by fair Speeches and Gifts, and she fearing he would add force to these, feigned her self overcome with his Importunity. To the Temple they went, and standing before the Altar (as the Custome was) the New Bride drank a Cup of Wine in a Golden Vial to the Bridegroom which he received and drank off with great pleasure: Which done falling on her Knees with a loud Voice she said: "I thank thee, O venerable *Dia*-"*na*, that thou hast granted me in thy Temple, "to revenge the Bloud of my Husband, which "was shed for my sake. Which said she fell down and died. Now did *Erasinorix* perceive the Wine he had drank was poysoned; Nor was it long ere he as another Sacrifice fell dead at the Altar. *Fulgos.* p. 1295.

4. *Pandoerus* one of the Captains that revolted from *Jacobus* the Son of *Ussan Cassannus* had a most beautifull young Wife of sixteen years of Age, betwixt whom there was a most ardent affection. He being by her often entreated to forbear all Conflicts with the Enemy, but by no means prevailed upon, but persisting resolute for a fresh Encounter, she then begged of him, That before he hazarded himself to the Extremity of danger he would

would first take away her fears by thrusting her through with his Sword: Which when he likewise denyed, he presently left her and gave signal of Battel, in which he was slain, his Tent rifled and his Wife taken Prisoner: He that kept her pitying her tears and sorrow made instant suit to her, to make her his Wife: She put him off with delays as long as she could: But finding that he designed to force her to it, she craved onely some few Hours to consider of it in secret; which granted, and being retired, she first wrote in a piece of Paper these Words, *Let none report that the Wife of* Pandoerus *harboured so little Love as to outlive him*, which she left on the Table, and took a Sword then, hanging in the Chamber, with which she immediately killed her self. *Fulgos.*

4. *Admetus* a King of *Greece*, demanded *Alceste* in Marriage, whose Father had publisht an Edict, that none should enjoy her save such a one as could reconcile two wild Beasts of contrary Natures, so as to draw together in his Chariot. This *Admetus* hearing, he petitioned to *Apollo* and *Hercules* who granting this suit, the one brought him a Lyon, the other a Bear, both made tame and gentle to his hand: Who presenting them to the Father of *Alceste*, and having yoaked them and made them draw according to the Edict, received her as his Bride, and departed with her into his own Country of *Thessaly*. Not long after *Admetus* falling into a great Infirmity of sickness, and consulting with the Oracle about his Health, answer was returned, that he must necessarily leave the World, unless he could procure some Friend, Kinsman, Courtier, or other, who by sacrificing their own Lives for his might ransom his Life. This motion no Body would embrace, till it coming

coming to the Ear of *Alceste*, she gave her self up to a willing death to redeem the Health and Life of her Husband, and with her own Hands slew her self. A Love not to be parallelled. But I shall not run out in applauding it, being such as the very relation of it, will excite the admiration of all that hear of it. I shall here set down an Epigram taken out of *Ausonius*, shewing that conjoyned Love that ought to be betwixt Man and Wife.

Live as we have lived still to each other new,
And use those Names we did when we first knew:
Let the same smiles within our Cheeks be read,
The same Sports thought on we first us'd in Bed.
Let the Day never come to see the Change,
That either time or age shall make us strange.
But as we first met let us ever be,
I thy young Man, and thou a Girl to me:
To others though I seem like Nestor *old,*
And thou more Years hast than Cumana *told,*
Times snow we will not see, tho' it appears,
'Tis good to know our Age, not count our Years.

5. The women of *India* according to the Custome of the Countrey, being many married unto one Man, he is no sooner dead, but they all contend together, which of them was best beloved by him in his Life-time, and if it cannot be determined among themselves, they bring the Controversie before the Judges, and plead as earnestly to accompany him in Death, as for some great Fortune and Honour: She amongst the rest that prevails, exults with Joy, as having attained a great Victory, when being led by her best and nearest Friends unto the Place where her Husband's Body is ready to be consumed, with a pleasant and

merry Countenance she casts her self into the Fire, and is there burned together with him; the rest that survive and are deprived of this Honour, consume the remainder of their lives in great discontent sorrow and anguish, of this Custome *Cicero* speaks in *Tusc.* Quest. lib. 5. and others; this Funeral Ceremony, as *Fulgosius* says, is continued among them to this day: To this purpose is that of *Propertius* lib. 3. in English thus by *Heywood*.

You Eastern Husbands in your Funeral Laws
Most happy and their first Inventours wise,
In which you are more Famous then, because
On you the blushing Morning first doth rise.
When Death hath with his last mortiferous wound
The Husband struck his last rites to prepare,
A pious Troup of Wives engirt him round
Drying their moist Cheeks with their scattered Hair.
Who strive which shall associate him in Faith,
And bed with him together in the Flame;
To live beyond him is a thing they hate,
And he once dead Life is to them a shame:
She that can dye with him hath her desire,
And leaps with him into the Funeral fire.

The like Custome is observed by a People of *Thrace*, that inhabit a little above the *Crestonæans*. The Wives among the *Geats* repair to their Husbands Sepulchre, and holding all Life burthensome without them, offer their Bodies willingly, either to the Sword or to the Fire. The Custome of the *Catherieans* was, that when the Bride chose her Husband, she made a Covenant with him at his Death to be burnt in the same Pile, *Alex.* ab *Alex.* The Women amongst the *Heruliens* (a People beyond the *Danub*) repair to the Graves of their Husbands, and just over against

gainst them strangle themselves, which Marriage love appears the more strange, because the Men are so barbarously incontinent, that they leave the Society of their Women, and have Congression with brute Beasts. The *Winedi* are the worst and most Nasty People among the *Germans*, yet their Wives are of that incomparable Piety towards their Husbands, that she is esteemed most Praise-worthy, that with her own hands kills her self to burn with him in his last Funeral fire. Many more Instances of this Nature might be produced to incite a Noble Emulation of those worthy Women, the Glories of their Sex, in the Hearts of Wives towards their Husbands, but intending Brevity I shall omit them.

Of Women that have been Unnatural to their Husbands.

In *Italy* grows an Herb called *Basiliſco* very sweet-scented but hath a Property, that being laid under a stone in a moist place, it in a few days produces a Scorpion: The like may be said of some Women, that though they were at first intended for the help of Man, the Mitigaters of his Cares and Troubles, yet they have many times so degenerated from their primitive Institution, that they have proved worse than Scorpions, not onely tormenting the Life, but hasting the Death of their too indulgent Husbands.

1. *Joan* Grandchild to *Robert* King of *Naples* by *Charles* his Son, succeeded her Grandfather in the Kingdom of *Naples* and *Sicily An.* 1343. She was first married to her Cousin *Andrew* a Prince of Royal Extraction, and of a sweet and loving Disposition; but he being not able to satisfie her

Lasciviousness she kept Company with lewd Persons; at last she grew weary of him, complaining of his Insufficiency, and caused him in the City of *Aversa* to be hung upon a Beam, and strangled in the Night time, and then threw out his Corpse into a Garden where it lay some days unburied. It is said that this *Andrew* on a Day coming into the Queens Chamber, and finding her twisting a thick String of Silk and Silver, demanded of her for what purpose she made it; she answered to hang you in, which he then little believed, the rather because those who intended such mischief use not to speak of it beforehand. *Full.* Proph. p. 348.

2. *Bithricus* King of the *West Saxons* married *Ethelburga* the Daughter of *Offa* King of *Mercia*, by whom, after he had reigned 7 Years, he was poisoned. Upon which occasion it was ordained by the Nobles, That from thenceforth the Kings Wives should not be called Queens, nor suffered to sit with them in Place of Estate. This *Ethelburga* fled into *France* with infinite Treasure, where offering a vast Summ of Gold to *Charles* King of *France*, he put her to her Choice, whether she would have him or his Son to her Husband, she chose the Son because he was youngest: Then said *Charles*, hadst thou chosen me thou shouldst have had my Son, but now thou shalt neither have him nor me, and then sent her to a Monastery, wherein she professed her self a Nun, and became there the Abbess for some Years; but afterwards being found to have committed Adultery with a Layman, she was cast out of the Monastery, and ended her Life in Poverty and much Misery. *Stows* Annals p. 77.

3. *Spita-*

3. *Spitamenes* having revolted from *Alexander*, and having overthrown some of his Captains in several Skirmishes; his Wife endeavoured to persuade her Husband to yield himself up to *Alexander*; and when she saw she could not prevail, she set upon her Husband when intoxicated with Wine he lay fast asleep; and drawing a Sword she had concealed under her Garments she cut off his Head, delivered it to a Servant that was privy to the Fact, and went with him onely in her Company with her Garments besprinkled with her Bloud, directly to *Alexander's* Camp. When she was admitted, she desired the Servant might come in, who shewed the Head of *Spitamenes*. When the King knew this, though he looked upon it as a considerable piece of service to him, that a Renegado and a Traitour was dispatched, yet had he Horrour of the Fact, that she should ensnare his Life that had so well deserved at her Hands; so that considering the atrocity of the Fact he sent her word, that she should forthwith depart his Camp, lest she should infect the Greeks with the Barbarity of her Example. *Pezel.* Mellific. Tom. 1. p. 358.

Of Fear and the Effects of it in some Women.

This being a Passion which is more incident to Women, we shall not much insist upon it.

1. *Apollonia* the Wife of *Schenkius* being about 40 Years of Age, and near the time of her Delivery, was exceedingly frighted with the Cry of Fire at Midnight, and beholding the Flames not far off, she presently complained of an extraordinary Commotion of the Infant in her Womb, she went to Bed and slept; but ere long

was taken with a ſtrange and horrible Kind of Convulſion, of which ſhe died within 12 Hours after her Flight. *Schenk.* Obſ. p. 121.

2. A religious Woman falling into the Hands of rude Soldiers, and they with drawn Swords threatning to kill her, was ſeized with ſuch an extreme Fear, that the Blood broke out from all the open Paſſages of her Body, and ſo being become bloodleſs in the Sight of her Enemies, ſhe immediatley died amongſt them. *Ibid.* p. 399.

Of Joy and the Effects of it in ſome Women.

1. When the *Romans* were defeated by *Hannibal*, and the News of it brought to *Rome*, the anxious Multitude flocked to the Gates; various were their Affections, according as they heard of the Life or Death of their Relations, but the Concernedneſs of the Women exceeded that of Men. One Woman meeting her Son in Safety at the Gate whom ſhe thought had been dead, for Joy died in his Armes as ſhe embraced him. Another hearing that her Son was ſlain, kept within Doors in great ſorrow, when unexpectedly ſhe ſaw him come in, her Joys were exceſſive to that Height, that ſhe fell down dead. *Val. Max.* p. 267.

2. *Policrite* was an honourable Lady of the Iſland of *Maxos*, when her City was ſtraitly beſieged by the *Ethreans*, ſhe was entreated by the prime Men thereof to undertake an Ambaſſage for the pacifying the troubles thereof, and being of an extraordinary Beauty and a very good Speaker, ſhe ſo prevailed with Prince *Diogenes*, that ſhe obtained her full deſire; which done ſhe returned, and the Citizens coming out to meet

meet her with loud Acclamations, all acknowledging her as their Sovereign preserver, she was so overjoyed that in the very instant she expired at the City Gates. *Fulgos.* Ex. p. 1324.

Of Grief and how it hath acted on some Women.

1. *Peter Alvarado*, the Governour of *Guatimala* married the Lady *Beatrice Della Culva*, and he dying by a Mischance his Wife gave over herself to Excess of Grief, not onely abstaining from all Comforts, but in a mad Impiety said, God could doe her no greater Evil. Soon after happened a great Innundation of Water, which on a suddain first assailed the Governours House, which caused this impatient Lady now take to her Devotion, and go to her Chapel with Eleven of her Maids, where leaping on the Altar and clasping about an Image, the Force of the Water ruined the Chappel, and she with her Maids died therein. *Purch.* Pilg. p. 1005.

2. When Queen *Mary* was informed of the Loss of *Calis* in *France*, she was possessed with extraordinary Grief. She often said that the Loss of *Calis* was written in her Heart, and might there be read when her Body should be opened: And indeed the Grief she thereby conceived shortned her Days, so that she but a while outlived the News of that Loss. *Speeds* Hist. p. 856.

CHAP. II.

Of Modesty and Impudence.

AS *Thistles* though noxious in themselves are usually Signs of an excellent Soil; so shamefacedness, though many times a Weakness and Betrayer of the Mind, yet generally indicates the Soul virtuously inclined, as by the following Instances will appear.

1. A young Gentlewoman of *Japan* being on her Knees at the End of a Table, waiting on her Master in the Apartment of the Women, and over-reaching herself to take a Flagon a little too far from her, she chanced to break wind backward; which she was so much ashamed of that putting her Garment over her Head, she would by no means shew her Face after; but with an enragined Violence taking one of her Nibbles of her Breasts into her Mouth, she bit it off with such fury that she died in the place. *Mandelslo's* Travels, p. 190.

2. In the same Country a Lord having made an exact search for young handsome Damsels to attend his Lady, among the rest one was brought to him, with whom he was so taken that he made her his Concubine. Her Mother being a poor Widdow wrote a Letter to her Daughter thus advanced, shewing her Necessitous condition. While the Daughter was reading this Letter her Lord enters the Room, whereat she, ashamed to discover her Mothers Poverty, endeavours to hide

hide the Letter from him, yet could not ſo convey it away but that he perceived it. The diſorder he perceived in her countenance made him ſuſpicious, ſo that he preſſed her to ſhew him it, but ſhe was the more unwilling: And ſeeing no way to avoid it ſhe thruſt it into her Mouth, to ſwallow it down, but it choaked her. This ſo incenſed the Lord at her, that he immediatly cauſed her Throat to be cut, whereby he onely perceived the Mothers Poverty and the Daughters Innocency: Which when he ſaw he burſt out into tears, and to ſhew his affection to the deceaſed he ſent for her Mother, and maintained her amongſt his other Ladies, with all imaginable reſpect. *Mandelſlo's* Travels, ibid.

3. *Lucrece* being raviſht by *Sextus Tarquinius* after ſhe had ſent to her Friends, and complained to them of it, becauſe ſhe would not live a By-word to *Rome*, nor preſerve a deſpoiled Body to ſo Noble a Husband's Embraces, with a Knife in preſence of them all ſhe ſlew her ſelf. Which was the cauſe that the Tyrannical Monarchy of *Rome*, was changed into a conſular Dignity. *Plutarch.*

4. It is reported of *Portia Minor*, the Daughther of *Cato*, that when a Woman who had married a ſecond Husband, was commended in her preſence for many Vertues; *Peace* ſaith ſhe, *That Woman can neither be happy, well manner'd, nor truly modeſt, that will a ſecond time marry.* But in this ſhe was too cenſorious; yet the moſt ancient *Romans* onely reputed her modeſt and continent, that contented her ſelf with one Matrimony: Eſpecially ſuch were moſt diſcommended to make choice of a ſecond Husband, who had Children left them by the firſt reſembling their Father.

ther. To which purpose *Virgil* brings in *Dido* thus complaining of the absence of *Æneas*.

Had I by thee but any Issue had
Before thy Flight, some pretty wanton Lad
That I might call Æneas, and to play
And prate to me to drive these thoughts away:
And from whose smiling Countenance I might gather
A true presentment of the absent Father:
I should not then my wretched self esteem
So altogether lost as I now seem. [Heywood.

Of the Impudence of some Women.

As many are detained from praise-worthy Actions by Modesty or Bashfulness, so by the same means others are restrained from dishoneſt; but when once the Soul is destitute of this Guardian, there is nothing so uncomely or vile, but the brazen faced will hazard upon it.

1. A Sultan's Wife (or Concubine) having fed too high, in a lustfull bravado petitioned the King (that was *Sha Abbas*) of *Persia* for help, her good man proving insufficient for her; a dangerous Impudence! The King finds it reflect upon himself, he being old at that time, and Master of 4000 Concubines: He promises her a present satisfaction; he calls his Physicians, and when Phlebotomy was held too mean a Remedy, they give an *Assinego*, an opiate lustfull Potion, which enrages the Beast, who by a forced Connexion basely glutted her, and withall deprived her of her Life. *Herbert's* Travels, p. 172.

2. *Petronius Arbiter* in his Satyricon says, That when *Panachis*, a Girl of 7 Years old, was brought to the fair Youth *Gyton* to be strumpeted, one wondring that so young a thing was capable of

Pro-

Prostitution, *Quartilla* the Baud thus answered, *Minor est illa quàm ego fui cùm primùm virum passa sum?* Is she less than I was when I lost my Virginity? and thus proceeded; May *Juno* ever be displeased with me, if I can remember since I was first a Maid; for being an Infant, I commixt my self and had congress with little ones like my self, and as I grew of Years so I pickt out Children of equal Age, even till I came to this burthen that you now see, and hereupon, saith she, I think, came the Proverb, *Such may be easily brought to carry an Oxe, that practised at first to carry a Calf.* Heywood.

Of SCOLDS.

This is none of the least Plagues Men are troubled with, there being scarce any other that render a Life more miserable than this, according to that of the Wise man, *It is better to live in a Corner, than with a brauling Woman in a large House.*

2. *Xantippe* and *Mirrho* (the Daughters of *Aristides*, and Wives of *Socrates*) were continually brawling, and using all means to vex their Husband, though he was such a Mirrour of Patience, that they could never effect it. *Socrates* encountring one time with *Euthimedes* took him home to sup with him: And being sate at Table, and at serious Discourse, *Xantippe* fell a scolding at her Husband; which not moving him she tipped up the Table, and flung down all that was upon it: But when *Euthimedes* offended thereat would needs be gone, why what harm is there (quoth *Socrates*) did not the same thing chance at your House, when a cackling Hen cast down such things as were on Table, yet we your Guests

left

left not your House thereupon. Another time in the Market she snatching his Cloak from his Back, the standers by perswaded him to beat her: But he replied, so whilst I and she fight together you may laugh and say, well done, *Xantippe*, well done, *Socrates*. Another time with her scolding she had made him weary of the House, and sit down on a Bench before the Door; but she, grieved at his Patience, pours a full Pis-pot on his Head! Such as came by laughing at it, he laughed as much as any, saying, Nay, I thought verily by the Weather, that after so great a Thunder we must necessarily have Rain. *Alcibiades* demanding why he would keep two such Scolds in his House, he replied, These Women teach me at home what I ought to practise abroad. *Heywood.*

2. A brisk Blade newly married had onely one Child of a Quarter old, which he tenderly loved, by his Wife, being his first Child; he used good Fellowship, but she was altogether given to sparing, though lavish of her Tongue: When he came home of a Night from the Tavern she exercised her Tongue upon him, concluding her Discourse with a Vow, that if he came home again in that Pickle, she would fling the Child in the Moat that was round the House. It happen'd two Days after that he was revelling with his Gossips, on a cold Winter Night; and she having Notice thereof, commanded her Maid to convey the Child into the farther part of the House, and to wrap the Cat in the Blankets, and put it in the Cradle; when her Husband came home she fell to her old trade of scolding, and on the sudden stepping to the Cradle, I have long, saith she, threatned a Mischief, and that revenge I cannot inflict on thee, I will inflict on the Brat in the Cradle, and instantly

ſtantly ſnatching it up in her Armes, run to the Moat ſide and flung it into the midſt of it: The poor affrighted Man crying, ſave the Child, ſave the Child, leapt up to the Elbows in the Water, it being exceeding cold, and waded till he brought out the Mantle, and with much pain coming out and ſtill crying, Alas my poor Child, opened the Cloaths; at length the frighted Cat crying Mew, he found out the Cheat, yet was glad to reconcile the difference before ſhe would either allow him dry Linnen or Fire. Conſidering this I think it was not amiſs ſaid by a Gentleman, who being diſſwaded to marry a Gentlewoman becauſe ſhe was not of a voluble Tongue, or quick capacity, he replied, I deſire to have a Woman to be my Wife, that ſhall have no more Tongue to anſwer me a Queſtion, than yea and nay; or to have more wit than to diſtinguiſh her own Bed from another Man's. *Heywood.*

Of the Jealouſie of ſome Women.

Jealouſie may be compared to the *Indian* Arrows, ſo envenomed that if they prick the skin it is very dangerous, but if they draw bloud it is irrecoverably deadly: The firſt Motions of this Diſeaſe have their Evil effects, but where the Diſeaſe continues, it empoyſons all Comforts.

1. *Jane* Queen of *Spain*, Mother to the Emperour *Charles* V. was ſo extremely jealous of *Philip* her Husband, that ſhe ſuffered him to be in no reſt or quiet, but inceſſantly ſo afflicted him, that it was thought ſhe ſhortned his days, and withall brought her ſelf to that weakneſs of mind, that ſhe quite loſt her Judgment. *Burton's* Melanch. p. 555.

2. When

2. When *Xerxes* had been shamefully beaten by the *Greeks*, he lay at *Sardis*, and there gave himself over to the Love of his Brother *Masistes's* Wife, but suffering a repulse by her Vertue, he married his Son *Darius* to this womans Daughter; and soon after fell in love with his Son's Wife. This young Lady having once desired the King to give her the Garment he then wore, being wrought by his own Wife, caused the Queen *Amestris* to be jealous of her, which she imputed rather to the Subtlety of the Mother than the Beauty of the Daughter, and thereupon conceived extreme hatred against her. Therefore at a Royal Feast when it was usual for the King to grant her request, she craved that the Wife of *Masistes* might be at her disposal; the King granted her desire, and sending for his Brother, perswaded him to put away the Wife he now had, and to take one of his Daughters in her stead. *Masistes* refused, and after his being reviled and threatned by *Darius*, he returned home, where he found his Wife most butcherly mangled by the Queen, who had caused her Nose, Lips, Eyes, Tongue and Breasts to be cut off, and cast unto the Dogs. *Col. Rhod.* Antiq. Lect. p. 848.

CHAP. III.

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Of the Chaſtitity of ſome Women and its contrary Vice.

THere is no Vice eaſily overcome, but that of the Luſts of the Fleſh ſeems to have a peculiar Difficulty in its Conqueſt; for whereas Covetouſneſs is ſeated in the Mind onely, this ſeizes on both Mind and Body; whereas other Vices uſe to grow upon us onely by looſing the reins of deſire, this of Inchaſtity is ingenerate, and accompanies us all our Life. By how much the more ſtrong then the Enemy is the more glorious is the Conqueſt.

1. *Romilda*, though a luſtfull Princeſs, had two Daughters, *Appa* and *Gela*, who were as chaſt as the Mother was the contrary, for when through the Treaſon of the Mother the *Henetians* had taken the City of *Friol*, they to preſerve their Honour put raw Fleſh under their Armpits, which putrifying there yielded ſuch a loathſome ſmell, that the *Barbarians* were not able to come near them: By this honeſt Artifice they preſerved their Virgin Innocency untouched. *Camer. Hor.* Subciſ. p. 39.

2. There was a Maid in *Alexandria* endowed with an admirable Beauty, and ſued unto with all poſſible Importunities; ſhe fled from them and hid herſelf in a Sepulchre of the Dead; twelve Years lived ſhe in this little Cell, made to lodge ſuch as had nothing to doe in the World:

Being

Being at last found in this manner, and asked what she meant to doe, she made answer; *Thesaurum castitatis servo inter arentes calvarias, unde nulla flamma erumpit,* I preserve the Treasure of Chastity amongst these dead Carcases, from whence fly no Sparkles of Concupiscence. *Caus. H. C.* p. 166.

3. *Brasilla* of *Daricchium*, an illustrious Virgin, being taken by a Soldier, and about to suffer Violence by him, told him, that if he would let her go with her Virginity untouched, she would shew him an Herb, which if he did but eat, would preserve him from being wounded by any Weapon whatsoever: The Soldier agreed, and went with the Maid into the Garden, where she takes of the next Herb she met with, and chewing it in her Mouth, said, This is the Herb, and that you may not doubt of the efficacy of it, make tri[al] with your Sword upon my self if you are able to wound me. The Soldier gave credit to her by the stedfast earnestness of her Countenance, and drawing his Sword made such a thrust at her, that unwillingly he deprived her of life, and she by this artifice preserved her self from being corrupted by the otherwise unbridled lust of him, who had made her his Prisoner. *Lon.* Theatr. p. 457.

4. In Memory of Virgin Chastity I will cite a story out of *Marullus* lib. 4. c. 8. The Monument of *Egypta* (the Daughter of *Edgar* King of *England*, a professed Virgin in her life-time) being opened, after she had lain many Years in the Grave, all her Body was turned into dust saving her Womb and her Bowels; and they were as fresh and fair without any corruption, as at the first day of her Interment. Those that stood by wondring at the sight, one *Clerk* amongst the

rest

reſt broke forth into theſe words: Wonder not to ſee the reſt of the Body taſt of Putrefaction, and the Womb ſtill ſound and perfect, which never was contaminated with the leaſt ſtain or blemiſh of Luſt. Of her Biſhop *Dunſtan* thus ſpeaketh: Worthy is her remembrance to be honoured on Earth, whoſe chaſt Life is celebrated amongſt the Saints in Heaven. O great reward due to Virgin Chaſtity by which ſuch felicity is attained, that not onely their Souls are glorified in Heaven, but their Bodies are not ſubject to corruption on Earth.

5. *MARY* the Mother of CHRIST was the Daughter of *Joachim* of the Tribe of *Juda*, her Mothers Name was *Anna* the Daughter of *Iſſachar* of the Tribe of *Levi*. *Hierome* obſerves that *Anna* and *Emeria* were two Siſters: Of *Emeria* came *Elizabeth* the Mother of *John* the Baptiſt: *Anna* was firſt married to *Joachim*, and had by him *Mary* the Mother of Chriſt, and was after eſpouſed to *Cleophas*, by whom ſhe had *Mary Cleophe*, who was married to *Alphæus*; from them came *James* the leſs (ſurnamed *Alphæus*) *Simon Cananæus*, *Judas Thaddæus* and *Joſeph* (otherwiſe *Barſabas*) But to deſiſt this Genealogical digreſſion, *Joan. Wierus in Preſtigiis Dæmonum* collects this Hiſtory out of *Suidas*: In the Reign of *Juſtinian*, a Prince among the Jews, called *Theodoſius*, having great converſe with one *Philippus*, a Chriſtian (a Banker was by him often ſolicited to become a convert to Chriſtianity: To whom he anſwered, that he did not doubt but Jeſus whom the Chriſtians adored was the *Meſſias* propheſied of; yet conſidering his ſecular advantages, he would ſtill retain his Judaiſm, yet that he believed ſo of Chriſt, not onely perſuaded by the Prophets, but he found it approved by a certain Myſtery, *viz.* a Writing

charily

charily kept among the Jews, which was of this Nature: It was a Custome among the Jews, while the Temple was yet standing to have the Number of 22 chief and select Priests (in allusion to the Number of Hebrew Letters, or Books of the old Testament) and as one died another was substitute in his place; and being chosen he was to set down his own Name (in a Book for that purpose) and the Names of both his Parents. Now in the time that Christ was in *Judea*, and had not yet shewed himself openly to the People, one of these Priests died; it was long before it could be agreed who should fill his place: At length JESUS the Son of the Carpenter *Joseph* (so they termed him) was propounded, as a Man (though young, yet) for his Sanctity and Doctrine above all the rest. This being concluded on, they sent for his Mother (for his Father was lately dead) into the Consistory, onely to know their Names, and register them in the foresaid Book. She therefore being questioned of her Son and his Father, thus answered; "That indeed she was the Mother of "Jesus: Of which those Women are Testates, "that were present at his Birth; but that he "had no Father from Earth, which she could "make plainly appear: For being a Virgin, and "then in *Galilee* (saith she) the Angel of God "entred the House where I was, and appearing "unto me (not sleeping, but awake) he told me, "That I should conceive by the Holy Ghost, and "bring forth a Son, and that I should call his "Name JESUS: Therefore being then a Virgin, "by that Vision I conceived, I brought forth Je-"sus, and still remain a Virgin to this Day. When the Priests heard this, they appointed faithfull and trusty Midwives, with all diligence and care to make proof whether *Mary* were a Virgin or no:

no: they finding the truth most apparent, declared to the Priests that she was a Virgin pure and immaculate. Then they sent for those Women, that were present at her delivery, all which did attest, that she was the Mother of the same JESUS. With these things the Priests astonished, they entreated *Mary* that she would freely tell to them who were his Parents, that their Names might be registred. To whom the Blessed Virgin thus answered: "Certain I am, that I brought "him into the World, but know no Father that "he hath from the Earth; but by the Angel it "was told me, that he was the Son of God: *He is therefore the Son of God and me.* This the Priests understanding, called for the Book and caused these words to be written in it: "Upon "such a Day deceased such a Priest, born of "such and such Parents; in whose place by the "common suffrage of us all, is elected Priest, "JESUS, *the Son of the Living* GOD, *and* "*the Virgin* MARY. And this Book *Theodosius* affirms was, by the Diligence of the Chief of the Jews, preserved in the great Sack and Destruction of the City and Temple, and transferred to the City of *Tiberias*, and kept there a long time after. *Suidas* testifies that he heard this discourse from honest Men who heard it from the Mouth of the aforesaid *Philippus*. This most blessed and pure Virgin *Mary*, the Mother of our Lord and Saviour, was born of the holy Matron S. *Ann*, in the Year of the World 3948, and in the Year before Christ 15. Of him *Claudius* thus elegantly writes in one of his Epigrams,

Proles vera Dei, &c.

True Son of God, elder than time, that hast
Thy Birth but now, yet from beginning wast,

Author

Authour of Light, and Light before all other,
O thou that art the Parent of thy Mother,
And by thine equal aged Father sent
From Heaven unto this Terrene Continent.
Whose Word was made Flesh, and constrain'd to dwell
In the strait Prison of a Virgins Cell.
And in a narrow Angle to remain,
Whose Power, no limit can, no place contain;
Who being born, didst now begin to see
All these great Works created first by thee;
The Work and Workman of thy self, not scorning
To obey those weary Hours of Even and Morning,
Of which th'art Lord, and tell each Minute o're
Made by thy Wisedom for Man's use before.
And took'st on thee our Shape onely to show
To us, that God we did (till then) not know, &c.

Heywood.

Of Chast WIVES.

Rhodogune the Daughter of *Darius* caused her Nurse to be slain; because her Husband being dead, she perswaded her to a second Marriage. But a more remarkable Chastity was that of the Wives of the Teutonicks remembred by *Hierome* in his Epistle to *Gerontia*, whose Husband's being slain, and then taken Captive by *Marius*, humbly besought him on their Knees, that they might be sent to the Vestals in *Rome*, as a present; protesting that they would be equally with them still from the Society of Men, and profess equal Chastity: But their request being denied by the Consul *Marius*, the next Night following all of them with one consent strangl'd themselves. *Theoxena* was famous for their Chastity, who being environed at Sea by of *Philip* King of *Macedon*, seeing her Husband thrown overboard, leapt after him to follow him in death; not one-

ly

ly to expreſs her Love to her Husband, but her ſcorn to ſtand to the Mercy of the Conquerour. There are Infinite ſuch Hiſtories related in Authours, but for brevities ſake I paſs them, and will now take a view of the contrary Vice, to wit, Inchaſtity.

O, Inceſtuous WOMEN.

1. *Luther* in his comment upon *Geneſis*, tells, that at *Erford* was a young Man (the Son of a Widow woman of good Quality) who had often ſolicited his Mothers Maid to admit him to her Bed; the wearied with his continual importunity, acquainted her Miſtriſs with it. The mother intending to Chaſtiſe the petulant Luſt of her Son, bad the Maid appoint him an hour, and agreed to take her Bed: The Mother lay expecting the Son intending to check him ſeverely, but while ſhe went about to deceive the Young man, ſhe herſelf was by the Deluſion of Satan deceived alſo; for he ſo far prevailed over her that he got her with Child, and at the uſual time ſhe was delivered of a Daughter, which was brought up by her as one that was Fatherleſs and Motherleſs. When this Girl was brought up the Young man fell in love with her, and notwithſtanding the Mother laboured with anxiety againſt it, would needs have her to his Wife, ſo that though unwittingly the Young man lay with his Siſter and Daughter as well as his Wife. The Woman through grief being ready to murther her ſelf, confeſſed it to the Prieſt. And Divines being acquainted therewith agreed, that ſeeing the whole was unknown to both, they ſhould not be divorced leſt their Conſciences ſhould be burthened. *Lonic.* Theat. p. 186.

2. *Baſſianus*

2. *Bassianus Caracalla* the Emperour, after he had slain the Son of *Julia* his Mother-in-law, did also take her to his Wife on this occasion. *Julia* was a most beautifull Woman, and she one day (as if through negligence) having discovered a great part of her Body naked to the Eyes of her Son *Bassianus* sighing said thereupon, I would if I might; *Julia* replied, if you please, you may, know you not that you are Emperour, and that it is your part to give, not to receive Laws? Hearing this, he publickly married her, and kept her as his Wife. Not long after being slain by the Hand of *Martialis*, *Macrinus* having burnt his Body, sent the reliques thereof in an Urn to *Julia* his Wife and Mother, then at *Antioch* in *Syria*, who casting herself upon the Urn, slew her self. *Pezel.* Mel. Hist. Tom. 2. p. 209.

3. There was one *Reuben* in *Jerusalem* of the Tribe of *Issachar*, his Wife was called *Syborea*: The first Night of their Marriage his Wife dreamed that she was conceived of a Son who should be a Traitour to the Prince of his People: She told it to her Husband, at which they were both grieved. The Child being born and they not willing to have it slain, in a small Boat cast it to Sea to try a desperate Fortune; this Vessel was driven on an Island called *Iscariot*; the Queen of the place having no Child, found it, and took it up, purposing to make it her own, and caused it to be nobly educated, calling his Name *Judas Iscariot*. But not long after she conceived of a Son, who proving hopefull, *Judas* (whose hopes now began to wither) plotted against his Life and slew him; but fearing left the Murther should be discovered, he fled to *Jerusalem*, where he got into the Service of *Pontius Pilate*, and was protected by him, and grew into great Familiarity with him. The

Palace

Palace of *Pilate* having a fair Bay Window, whose prospect was into *Reuben's* Orchard, he had a great desire to eat some of the ripe Apples that were therein, and to accomplish his desire climbs over the Wall; his Father seeing him rebuked him for it, whereupon *Judas* with a stone beat out his Brains, and unseen conveyed himself back. *Reuben's* death was smothered and the Murtherer not known; *Syborea* being a rich Widdow, *Pilate* made a Match betwixt her and his Servant *Judas*, who being married to his Mother was now possest of his own Father's Inheritance. Not long had this incestuous Couple lived together, but *Syborea* upon a time being extraordinary melancholy, and *Judas* demanding the cause, she began to relate to him her many Misfortunes, first of her dream, then of her Son, how he was put to Sea, then how she lost her Husband, being slain and the Murtherer not found, and lastly how by the Authority of *Pilate*, she was now compelled to march against her will, who had protested to her self a lasting Widdowhood. By these Circumstances *Judas* most assuredly knew that he had slain his Father and married his Mother; which acknowledging to her, she perswaded him to repent of these Evils, and become a Disciple of *Jesus* who was then an eminent Prophet among the Jews; accordingly he went and in the end betrayed the Lord of Glory. *Heywood.*

Of ADULTERESSES.

I. We shall insert this following Story, here the Act being eventually Adultery though not intentionally, the Person deserving to have been mentioned among the chast Women. *Paullina* the Wife of *Saturnius* was famous both for Chasti-

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ty and Nobility; *Decius Mundus* was inflamed with Luſt to her, ſo that he proffered 2000 Drachms for a ſingle Nights Company with her, ſhe deſpiſing his Gift, he determined to famiſh himſelf. *Ide* the freed Woman of his Father was aware of this, and proffered for 50000 ſhe would procure him the Embraces of *Paulina*; which having received, and knowing *Paulina* much addicted to the worſhip of *Iſis* ſhe gave 25000 Drachms to ſome of the Prieſts, declares the Love of *Decius*, begs their help, and promiſes them more Gold when it was done. The elder of theſe Prieſts thus corrupted, gets to *Paulina*, and admitted to private conference, tells her that the God *Anubis* was taken with her Beauty, and commanded that ſhe ſhould repair to him; ſhe obtained leave of her Husband to go. Being come to the Temple, and when it was dark locked in by the Prieſts, ſhe was there in the dark encountred by *Mundus*, whoſe pleaſure that Night ſhe obeyed, ſuppoſing ſhe had gratifyed the God. He went thence before the Prieſts were riſen. *Paulina* magnifyed her happineſs to her Husband and Equals. The third day after *Mundus* met her and upbraided her with it. *Paulina* apprehending the abuſe, tare her Garments and Hair, diſcovered it to her Husband, conjuring him to ſee ſuch Villany puniſhed. Her Husband complained to the Emperour *Tiberius*, who after ſtrict Examination of the Perſons guilty, commanded thoſe Prieſts to be crucified with *Ide* the main contriver of it, the Temple to be pulled down and ſtatue of *Iſis* to be caſt into the River *Tyber*; *Mundus* he condemned to perpetual Baniſhment. *Joſeph* Ant. Jud. p. 467.

2. *Ab-*

2. *Abdilcherai*, a Prince of *Tartary* being taken Prisoner by the King's Son of *Persia*, was sent to the King into *Casbia*, where he was entertained rather as a Prince than as a Captive; he had not been long there till he insinuated himself into the Love of the Queen; they became so impudent in their Love, that their Behaviour became a common Table talk, yet all this while the King had no notice of it, so that having such esteem for him, for his Lineage, Courage and Feature, he determined to confer his Daughter upon him in Marriage, hoping by that means to establish a firm Amity betwixt the Tartarian Precopenses and him. But this purpose of the King's was so distastfull to the Sultans of *Casbia*, that they first attempted to dissuade the King from it by Reason: But finding themselves disappointed there, they diligently awaited, when, in the absence of the King, the Tartar and the Queen kept their usual appointment, and while they were together, broke open the Doors and rushed into the Queens Bedchamber, where finding something undecent they slew him, and after cutting off his privy Members, thrust them into his Mouth; and after, as some report, slew the Queen. *Heywood.*

3. It is disputed in the Greek Commentaries, by what remedy adulterous affection once setled in the Breast of a Man or Woman, may be removed. To which purpose I shall insert the following Story. *Faustina* the Daughter of *Antonius Pius* the Emperour, and Wife to *Marcus Philosophus*, notwithstanding her Father's Majesty, and Husband's Honour, was so besotted upon a common Fencer, that she was almost turned frentick. The Emperour perceiving this Distraction grow still more and more on his Daughter, consulted

the Magicians about it; they after long deliberation concluded there was no other way for her recovery, but to cauſe the Fencer to be ſlain; which done, to give her a Cup full of his lukewarm Bloud, which having drunk off, to go inſtantly to Bed with her Husband. This was accordingly done, and ſhe was cured of her diſtemper. That Night (as they ſay) was begot *Antoninus Commodus*, who after ſucceeded in the Empire, who in his Government did ſo afflict the Commonweal, and trouble the Theatre with Fencing and Prizes, that he might rather be called the Gladiatour than Emperour. *Heywood.*

4. An ancient Gentleman of good account, married a beautifull young Gentlewoman of good Parentage; but having no Iſſue he took into his acquaintance a young Gentleman, a Son of a Neighbour of his, compleatly qualified and well travelled, purpoſing to make him a ſharer in his Eſtate. While this young Gentleman continued with him, there grew great Familiarity betwixt him and his Wife: Inſomuch that it was ſurmiſed to be more than was lawfull. His Father hearing thereof taxed him with it, who, notwithſtanding many proteſtations of his Innocency, was charged by his Father (to avoid ſuſpicion) to refrain the Houſe. To this the young Man aſſented. In the time of his being there, great Kindneſs had paſt between this Couple, ſo that on a time he preſt to know, when it pleaſed God to call for her Husband (who was now very old) how ſhe would diſpoſe of her ſelf. To whom ſhe anſwered, that though ſhe wiſht her aged Husband long Life and Happineſs, yet if it pleaſed God to lay the Croſs of a Widdowhood upon her, ſhe would, if he ſo pleaſed, confer her ſelf and Fortunes upon him, and this ſhe bound

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with an Oath, he did the like. Though these things were thus accorded, yet his Father's conjurations prevailed, so that he absented; the old Man admiring his sudden absence sent many Messages to him to come to his House again, yet he still forbore. It happened that riding to a Market Town to meet some Gentlemen, he happened to encounter a servant Maid that belonged to his betrothed Mistris; he asked her how her Master and Mistris did, who told him, that they admired his absence, telling him how much he was desired there. He invited her to a Glass of Wine, which she accepted. They being alone he began to tell her how much he respected her Mistris; she on the other side told him that she knew him to be a Noble Gentleman, and one whom her Master affected above all Men, and that she was not ignorant of the Familiarities past between him and her Mistris, who onely bare him fair in shew, when another enjoyed both her Heart and Body, and that to her Knowledge; and to confirm it, she named the Person (who was his familiar Friend.) At this report the Gentleman was startled, but upon consideration he told her, he could by no means believe her, for that he knew the Ladies Breeding, Modesty and Vertue, and likewise would not believe such Baseness of his Friend. Notwithstanding she persisted in her former asseveration, and so parted with him. When she was gone he was reflecting upon it, but love prevailing above jealousie he concluded the Maids relation to be false. In the mean while a Letter comes from the old Man, complaining of his absence, admiring the cause, and earnestly desiring his Company, though never so private, that if he had offended him in any thing he would endeavour to make recompence, and withall would satisfie

him what he would bequeath to him. The young Man writ back, that if he pleased to leave his Garden door open at such a time of the Night, he would visit him and satisfie him why he had so long absented, but with this provision that no Flesh should know of it but himself. Accordingly they met at the time appointed; the old Man entertained him kindly, overjoyed with his Company; and asking the reason of his absence, he answered that notwithstanding of his Innocency malicious Tongues had taken occasion to caluminate him, and therefore to avoid all suspicion he refrained the House; his reason was approved, and the old Man satisfied of both their Integrities. Time calls the old Man to his Bed, and the young Gentleman is left to his rest, purposing to be gone next Morning before any were stirring. But he could not rest, being distracted with a thousand thoughts about his Love. At last considering he was in the same House, and that by reason of the old Man's infirmity they lay often asunder, and he knew the Ladies Chamber, he purposed once more to visit the place where he had many times, (but ever honestly) sate with her; with this purpose stealing softly up the stairs, and listning at the door before he would presume to knock, he heard a soft whispering, and at last distinguisht two Voices (hers and his the Maid had before spoke of) and heard them even in the very act. At this being stupified for a while, he at last remembred of his Sword in his Chamber, he went thither to fetch his Sword, with intent to return, and breaking open the Door to run them through in the act. But upon better deliberation, his Heart became too tender to destroy that goodly frame, in which Nature had shewed her best art, though the Devil had defaced it. Therefore

he

he presently left the place and without the knowledge of any, returned to his Fathers. Where pondering his abuse, and withall the strictness of his Oath, being not onely debarred from Marriage, but as it were the Society of Women, that she onely reserved him for a shadow, while another had the Substance, and kept her self to be his Wife while she was another's Whore: All these injuries jointly considered drove him into a sudden Melancholy, and that into a dangerous disease with a grievous distraction, so that his Life was in great danger, and he with great difficulty recovered; But having recovered strength again he prepared himself for a second Travel, with purpose never to revisit his Country. But before his departure the old Man hearing of it, sent for him to take an unwilling farewell; at the importunity of his Father he went. Dinner being past his impatience was imputed to his loathsomeness to depart, when it was onely because of her impudence. At parting she singles him for a farewell, weeping in his bosom, beseeching him to have a care of his safety, but especially of his Vow and Promise, all which proceeded from such a counterfeit Passion, that he almost began to question what he knew to be infallibly true. But instead of reply he delivered her a Letter which he desired her to peruse in his absence. The company being parted, she opens the Letter, where was laid open, every passage concerning her Lust, with every undeniable Circumstance, and these expresst with such passionate efficacy, that they struck her to the Heart, insomuch that she fell into a present Phrensie, and despairingly soon after died. Which News came to the Gentleman before he reacht *Gravesend*, by which he understood himself freed of all his Oaths and Promises: Whose noble Dis-

position the old Man understanding, installed him in a great part of his Land, which he injoys to this day. *Heywood.*

CHAP. III.

Of Humility and its Contrary.

NExt unto Modesty and Chastity, Humility is an excellent Ornament for Women. And there are not wanting variety of instances, wherein Women have arrived at the highest pitch thereof, which I shall propose with design to incite those that now live to an Imitation of their Vertues.

1. *Elizabetha* Daughter to the King of *Hungary*, and Wife to *Lewis* the Lantgrave of *Thurengia*, in the Midst of Riches and Abundance affected Poverty and Humility; sometimes when she remained at home with her Maids, she put on the meanest apparel, saying, *that she would never use any other Ornament, whensoever the good and mercifull Lord should put her into a condition, wherein she might more freely dispose of her self.* When she went to Church her manner was, to place her self among the poorer sort of Women: After the Death of her Husband she undertook a Pilgrimage, wherein she gave to the poor, all that came to her Hands to dispose of; she built an Hospital and therein made her self an attendant upon the sick and the poor, and when

when by her Father she was recalled into *Hungary*, she refused to go, preferring this manner of Life before the Injoyment of a Kingdom. *Zuing.* Theat. vol. 1. p. 85.

2. But we need not go to trace prophane Histories, since there are such Numbers of Noble Females in sacred History famous in this; such were *Rebecca*, *Rachel*, *Leah*, *Ruth*, *Abigail*, and a great many more, whose Humility cannot but affect the Readers thereof, with a gratefull remembrance of them: Who by their frequent converse in the Temple of Humility, arrived at the highest Pinnacle of Vertue: But studying brevity that I may touch a little the other Vertues I shall leave it. Let us now take a view of its contrary.

Of PRIDE.

This is that great Mother of all other Evils, that had its rise in those sometimes glorious Spirits (now through Pride, the most contemptible piece of the whole Creation.) And since that Pride had its entrance into the humane World by Women, it cannot be thought but too too many Instances of it may be found amongst them, of which I shall onely give two.

1. A rich Merchant's Daughter at *Antwerp* being invited to a Wedding, and intending to shew her self in the greatest Gallantry, sent for two Landresses to dress her Ruffs (then greatly in fashion) who bringing them home as well dressed as they could, yet not to her satisfaction, she in a Rage began to curse and swear; and throwing the Ruffs on the Ground wished the Devil might take her, when she wore any of them again. In which time (by God's permission) the Devil in the shape of a Gallant her Suitour, came to her, and quet-

oning the cauſe of her rage, ſhe told him how ſhe was abuſed in ſetting her Ruffs. He undertook to pleaſe her, dreſt them; ſhe liking them put them on, and looking in the Glaſs, was very well pleaſed. But while ſhe was ſo doing, the Devil kiſſed her, and writhing her Neck, killed her. Great preparations were made for her Burial, and when four Men went to move the Coffin, they could not; they opened the Coffin, and inſtead of the Body which was gone, there was ſeen ſitting therein a black Cat, very lean and deformed, ſetting of great Ruffs, and frizling of Hair, to the great Fear and Wonder of the Beholders.

2. *Dominicus Sylvius* Duke of *Venice* his Lady arrived at the height of Pride and Prodigality, that ſhe could not endure to lodge but in Chambers full of Coſtly perfumes, nor to waſh her ſelf but with the Dew of Heaven preſerved, and her Prodigality in apparel was ſuch, that there was no ſumptuous Apparel the Earth could afford but ſhe had it; her Food was appropriated alſo to ſatisfie her Ambition. But God puniſhed this Pride with a ſtinking and loathſome Diſeaſe; ſo that her neareſt Friends were not able to come near her, onely an old Woman accuſtomed to wait upon ſuch People attended her, this delicate Lady was poyſoned with her own perfumes in ſuch ſort, that from all her Body there began to drop a moſt ſtinking Humour, and ſo filthy to behold and ſo noiſome to the ſmell, that every one perceived the Finger of God in puniſhing this poor arrogant Creature. *Cauſins* Holy Court.

What then remains, but that this Diabolick Leaven ſo evil in its Nature, being a Rebellion againſt God, an injury to Fellow creatures, and ſo ſeverely puniſhed, ſhould be ſhunned and avoi-

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sure, I am most willing to undergo it. *Bak.* Chron. p. 458.

Of PATIENCE.

1. *Catisiclea* when she saw her dear Children slain before her Face, and her self ready to be served in the like kind uttered onely these words, *Quò, pueri, estis profecti?* poor Children, what is become of you?

In the French persecution one Captain *Dure* coming to the House of a godly Widow, caused her to be bound with Cords and a Rope about her Neck, with which he haled her up and down till he had almost strangled her. After many other Questions he called for her Gold, she declared to him that she had onely one *French* penny; at which he being enraged drew her again about by the Neck, and applyed burning hot Eggs to her Armpits, till they were all blistered, and in derision bidding her cry to her Father which was in Heaven: Whereto she replied I will not cry aloud for thee, yet my *God* can hear me and will deliver me out of thy hand at his own pleasure; this made him blaspheme, which more afflicted her than all her pain; he threatning to throw her down from the highest steeple in the Town, *well* (said she) *if thou throw my Body never so low, you cannot hinder my Soul from ascending into Heaven,* thus her great Patience farther enraging him he opened her Mouth with his Dagger, and crammed Lime down her Throat, and made her drink a Glass of his Urine; all which she endured with rare patience, courage and constancy. *Clark,* Martyrology. p. 323.

Mrs.

Mrs. *Jane Ratcliff* of *Westchester* was very exemplary for Patience, which she had trial of both for the truth and strength of it, in her bodily sufferings, for of some of her Children she had long, painfull and very perillous Labour, but that which exceeded all, was a long and sore sickness; to which were applyed very rough and irksome remedies: So that she suffered not onely the anguish of her disease, but many things also of the Physicians; yet if it had been onely pain and torment, it bad been the more tolerable: But it was accompanied with a strange Infirmity and Deformity. Her neither Jaw being so fallen, that she could not bring it to her upper Jaw: Her mouth was drawn awry towards her Ear, so that with much difficulty, both to her self and others her food was conveyed through so crooked a passage to her Throat, which might have caused the greater discontent to her mind, because it was the shipwrack of much Beauty and Comliness, which untill then was seated in her Countenance, and whereof she kept remarkable Impression even to her dying day; yet shewed she admirable patience under this sore affliction, concerning which she meekly said, *That, if it pleased the Lord still to continue her a spectacle of deformed Misery, she would not repine at his doings or her own suffering, but would willingly abide all untill he freed her Body from the disease, by Health, or her Soul from her Body by Death.* Clark. *Lives Vol.* 3. *p.* 440.

CHAP. VII.

CHAP. VII.

Of Charity and devotedneſs of Women.

THeſe two being ſuch continual attendants, ſo that they ſcarce are found ſeparate, and now haſtening to conclude, I ſhall include in one Chapter. And ſince the principal Part of Charity conſiſts onely in the mind, and is not in it ſelf viſible to the outward ſenſes, we cannot be furniſhed with Inſtances of it, but as it ſhews it ſelf in its Effects to miſerable objects, for their relief either as to their Spiritual or Temporal STATE.

The Lady *Mary Ramſey* who in the Life-time of Sir *Thomas Ramſey* joyning with him, after his death aſſured in Land two Hundred forty three Pounds *per Annum* to *Chriſt's Hoſpital* in *London* to theſe following uſes; To the School-maſter of *Hamſtead* annually twenty Pounds; to the Maſter and Uſher in *Chriſt's Church* by the Year twenty Pounds; to Ten poor Widows beſides Apparel and Houſes, yearly twenty Pounds; to two Poor, a Man and a Woman during Life, to each Fifty three Shillings four Pence; to two Fellows in *Peter-houſe* in *Cambridge* and four Scholars yearly forty Pounds; to St. *Bartholomew's* Hoſpital ten Pounds; to *Newgate*, *Ludgate*, the Compters ten Pounds; to *Chriſt's Hoſpital* after the Expiration of certain Leaſes, there will come *per Annum* one Hundred and twenty Pounds; to St. *Peter's* the Poor in *London*,

London, St. *Andrews Under-shaft*, St. *Mary Woolnoth*, ten Pounds; to six Scholars in *Oxford* twenty Pounds, to six Scholars in *Cambridge* twenty Pounds, to ten maimed Soldiers twenty Pounds, for two Sermons forty Shillings, to the Poor of *Christs Church* Parish fifty Shillings, to the Poor of the Company of Drapers, yearly ten Pounds; ten poor womens Gowns; ten poor Soldiers coats, shoes and caps. All these Gifts are to continue yearly. *Willets* Synops. Papis. p. 1229.

Mrs. *Owen* Widow of Justice *Owen* founded an Hospital and free School at *Islington*, gave to the University Library at *Oxford* two Hundred pound, to St. *John's* Colledge Library in *Cambridge* twenty Pound, founded one Fellowship and Scholarship in *Emanuel* College, to *Christ's* Hospital sixty Pound to give twelve Pence weekly to the Poor in *Islington*, sixty Pound thirteen Shillings four Pence to beautify the Cloysters in *Christ's* Hospital, to a School-house at *Edmonton* twenty Pounds, to the Parish of *Condover* in *Shropshire* fifty Pound for a great Bell, the building of Alms-houses for ten poor Women at *Islington*, and the purchase of the Lands laid to it cost her 1415 pounds and the building the Schools there, three Hundred sixty one Pound, she gave also yearly Summs of Money to Preachers not beneficed; and to the Prisons in her Life-time. By her last will, twenty two Pound *per Annum* for *Islington* School, to Preachers thirty five Pounds, to the Parish of *Basishaw* twenty, to the Prisons eight, to the Company of Brewers, in Linnen, Plate, and Money a Hundred pound. The Summ of these Moneys besides the annuity of twenty two Pounds will amount to two thousand three Hundred twenty Pound, or thereabout. All this she did though

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at her death she had twenty two Children, and Childrens Children; yet amongst their parts finding a Portion for Christ's poor Members. *Willets* Synops. papism. p. 1240. Infinite more Instances of this Nature might be produced, but studying brevity I omit them.

Of the Piety of some Women.

This is that true Ornament of the Soul, and without which all other Vertues are but as a sounding Brass or a Tinkling Cymbal, and as the Pious St. *Augustine* saith, *splendida peccata*. That Women have been of old more famous for this than Men is sufficiently evident from the Holy Scripture; when the greatest Number of those who were Converts in our Blessed Saviour and his Apostles time were of this Sex; to give a particular relation thereof would make this small Treatise swell to a vast Volume, I shall therefore but mention one or two.

1. *Eulalia* a Virgin of Noble Parents, in *Emerita* a City of *Portugal*; she had rich and honourable Proffers of Marriage which she refused; neither did she delight in effeminate Delicacies, but neglecting and despising such pompous Allurements, she spent all her time and care in preparing her Soul for Heaven; she was also most sober in her behaviour, discreet in her actions, and severe in her reproofs. When the Rage of the Heathens harassed the Church of God, *Eulalia* being a zealous Christian, joyned to the Houshold of Faith, resolving to suffer all manner of afflictions for the sake of Christ; and when the Christians were commanded to offer incense and to sacrifice to Devils, then began the Blessed Spirit in *Eulalia* to rise against such wick-

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ed Idolatry, and therefore in the sight of her Enemies she poured out Prayers to God, which much enraged them. Her godly Parents fearing her readiness to suffer for the sake of Christ, might expose her to their fury, sent her to their Country-house a great distance from the City, and watched carefully over her, for fear she should make her escape from them. But she being weary of that solitary Life, without the Knowledge of any went from her Father's House, and for fear of being pursued left the ordinary Road, and at last through a tedious way got to the City, and with great Courage went to the Tribunal of Justice, and willingly proffered her self to suffer Martyrdom, where she had such an excellent Discourse in favour of the Christians, and against the barbarous Rage of the Heathens against the Innocent Christians; which did so enrage the Tyrant, that she was cruelly butchered. First the Executioners pluckt her Limbs out of Joynt; and then with the Claws of wild Beasts tore off her Flesh to the Bones; while she all the while nothing daunted with their cruel Torments fell praising God. Their last Torment was the tearing and rending her Body with the Iron Grate and Hurdle, and burning her Breasts and Sides with flaming Torches, and her Hair, which all this while hung down so low that it covered her Modesty, at last took fire, and she being willing to live no longer opened her Mouth, and swallowed the Flame, and immediately slept in Christ.

2. *Eugenia* the Daughter of *Philippus* President of *Alexandria*, being carefully brought up by her Parents in the Sciences, was by her converse with Christians converted to the Christian Faith, with two Eunuchs that were her Schoolfellows; these three consulting together, resolved to depart out

of

of their Country, either to avoid persecution, or by *Eugenia*'s persuasion to avoid the marrying of a Husband that was a Pagan, which her Father had proposed unto her; and that she might more securely travel, and might more boldly resort to hear the Sermons of *Helenus* and others, she put her self into Man's apparel; and after a while being observed to be of excellent Learning and Piety, she was made chief of the Congregation, where she cured many Diseases; among others that she healed there was one *Melancia* who fell extremely in love with her, seeking all means to make *Eugenia* sensible of it, to accomplish her lustfull desires; and therefore one time discovering her mind to *Eugenia*, he endeavoured to entice her to commit lewdness with her. *Eugenia* on the contrary used all means to persuade her to Vertue and Honesty. *Melancia* seeing she could by no Allurements entice her to her will, and fearing lest *Eugenia* should discover her folly, presently makes an outcry, declaring to those that came in that *Eugenia* had a design to ravish her, and thereupon complained to *Philippus* the President, both against her and the rest of the Christians, accusing them guilty of the same wickedness; she prevailed so far with the Judge, that notwithstanding all *Eugenia*'s Protestations to clear her Innocency, yet the other was believed, and the common People were mightily enraged against *Eugenia* and the Christians. So that *Eugenia* thinking it no time to dally any longer, desired to speak with the Judge alone, where she discovered her self to be his Daughter, and that her two Companions were the Eunuchs her former Schoolfellows. Her Father and Brethren were glad they found *Eugenia* again; and the Christians no less glad to see the Truth discovered,

red, and the ſcandal taken away from them; but the Enemies were confounded with ſhame, eſpecially *Melancia*, who is ſaid to have been immediately ſtruck dead with Lightning from Heaven. *Eugenia* thus diſcovered was received by her Parents and Friends, with all love and kindneſs; and by her Pious converſation among them became a means of converting them to the Chriſtian Faith, and her Father afterwards ſuffered Martyrdom for the ſake of Jeſus. After the Martyrdom of her Father ſhe went to *Rome* with her two Companions; where converſing with *Baſilla* a Noble young Virgin, ſhe converted her to Chriſtianity. Whereupon *Baſilla* refuſed to be married to a Pagan Husband, and was there beheaded. *Eugenia* was hereupon apprehended, and was condemned to die; upon which a great ſtone was tyed about her Neck, and ſhe was thrown into the River *Tyber*; but it is ſaid the Water bore her up that ſhe was not drowned: She was then put into the ſcalding hot Baths: But without any hurt; afterwards ſhe was caſt into Priſon with command ſhe ſhould be ſtarved, but was yet miraculouſly preſerved; therefore laſtly her Head was cut off, and ſhe received her Crown. *Wanley* Hiſt. Man.

CHAP. VII.

Of the SYBILS.

HAving in the laſt Chapter treated of religious Women, it may not be altogether impertinent here, before I conclude this Book to give an account of the *Sybils*, who were Propheteſſes of great Accounte for Religion among the Heathens, and have been, no leſs admired by Chriſtians for their propheſying ſo truly of our great Redeemer, the great Revolutions in the World, and the final Doom thereof, ſome of which, it may well be thought, Fleſh and Bloud never revealed unto them. I ſhall therefore firſt give you an account of their common Name, and Office, and the way how they came by their Propheſies, and then ſet down each particularly by her ſelf with her Propheſies.

Iſiodorus ſaith, the word *Sybil* is a Name of Place and Office, it is derived of *Syos*, which ſignifies God, and *Beele*, thoughts, as much as to ſay God's thought. Of their Number the ancient Writers differ, *Ælianus* ſaith there were four *Sybils*, *Erithræa*, *Samia*, *Ægyptia*, and *Sardinia*: Others to theſe add ſix more, *viz.* *Cumæa*, and *Judæa*, the three *Bacchides*, forgetting the 6*th*. *Aretina* agrees with *Iſiodore* in the Etymology of the Word, and likewiſe Numbers ten, the firſt, ſaith he, of *Perſia*, the 2*d* of *Lybia*, the 3*d* was called *Delphica* being born in *Delphos* near the Temple of *Apollo*, the 4*th* *Omeria*, of *Italy*,

the 5th *Erithræa*, born in *Babylon*, the 6th *Samia* born in Isle *Samos*; the 7th *Cumana* of the City *Cumæ*; she brought some Books to *Tarquinius Priscus* which spake of the Roman succession, &c. the 8th *Hellespontiaca*, the 9th *Phrygia*, and the 10th *Alburnea*. Some add two more *Sybilla Egyptia* and *Europæa*.

The Opinion of *John Wierus* of them is this: That the Devil in the Theatre of the World might put a fair Face upon those Tragedies he acted on Mankind he instituted his *Enthusiasticæ* and *Pythean* Oracles which were in use among all Nations, so that their Superstitions had crept in among the *Israelites*. Which made *Moses* make a Law, that those that repaired to jugling sorcerists should be stoned to Death. Such were some of the Sybils reckoned though not all, for some of them propheſied of Christ, and sung his Praise; which as some think, they did by sight of the Propheſies of *Isaiah* and *David*. *Petrus Crinitus* speaking of the Sybils, the *Branchæ* and Delphick Propheteſſes, alledges *Gellius*, *Firmianus* and other ancient Writers, extracting from their Opinions how theſe Oracles were poſſeſſed with the Spirit of Divination: Theſe of that Order (as *Plato* and *Jamblichus* say) either from the Gods or Spirits, are inſpired with that Illumination by which they diſcern the Fundamental cauſes, and can preſage the Events. *Jamblich.* in his Book to *Porphyry* says thus: The Sybil of *Delphos* two ſeveral ways conceives the Spirit by which ſhe propheſies; either by a ſoft Breath, or by fire proceeding from the Mouth of a certain Den or Cave, before her entrance into which ſhe ſeated her ſelf upon a three footed or four footed Stool of Braſs, In which place the divine Power either by whiſpering her in the Ear, or ſome other infuſed blaſt gave her

the

the Facility of Predictions. But left I be too tedious I shall forbear enlarging any more upon them in general, and proceed to mention them particularly.

SYBILLA PERSICA was born in *Persia*, and is said to be the most ancient of them; she is figured with her Hand crossing her Breast; her Eyes fixt upward, as one contemplating divine things, holding a Book in her Hand as if lately reading, and now meditating upon it. Her Prophetie is thus.

Age 1. *From* Adam *unto* Noah (*as well appears*)
Were a Thousand five Hundred Fifty and
(*Six years,*
Age 2. *To make up the first Age. And from the*
(*Flood,*
Two Hundred Ninety Two are understood
Age 3. *To* Abraham. *From him* Israel *to free*
From Egypt *makes Five Hundred adding*
(*Three.*
Age 4. *Till of King* Solomon's *Temple the first*
(*Stone*
Be laid, just years Four Hundred Eighty one.
Age 5. *Fourteen and full Four Hundred years*
(*there be*
To Babylons *distrest Captivity.*
Age 6. *The Sixt Age from that Bondage may be*
(*seen*
To make up just six Hundred and Fourteen:
IN WHICH YEAR OF A VIRGIN SHALL
(*BE BORN*
THE PRINCE OF PEACE, crown'd with
(*a Wreath of Thorn*
Age 7. *Him the seventh Age shall follow and ex-*
(*tend*
Till the Worlds Frame dissolve, and Time
see End.)

SYBILLA LYBICA, By ſome called *Phœnonoe*, was held the Daughter of *Apollo*, ſirnamed *Prima*. She is reputed the firſt Inventour of *Heroick* Verſe. It is reported of a Prefect of *Cilicia*, that he gave no credit to theſe Oracles; and to make proof of them, he inſcribed a Queſtion, which he ſealed up (his *Ænigma* not known to any ſave himſelf) this Letter he ſent by one of his truſtieſt Servants to the Oracle, charging him not to open it till he had received a direct anſwer. The Meſſenger having offered Sacrifice, and preſented Gifts according to Cuſtome, petitioned for an anſwer to his unknown requeſt, and ſo lay down to ſleep by the Altar. In the Morning being awake, he remembred that in his ſleep one of the Sybils ſeemed to appear to him ſtanding before the Altar, who onely ſpake to him this word, *Nigrum* (a black) and ſo vaniſht. With this he returns to his Lord, and gives him an account of it: And the Governour opening the Paper diſcovered onely theſe words, *Album tibi an Nigrum immolabo Taurum*, i. e. Shall I offer thee a white Bull, or a Black? To which the anſwer was a Black; this ever after better poſſeſt him of theſe Oracles. The firſt Oracle that was heard, was by certain Shepherds, grazing their Flocks in the Place where the Temple after ſtood, who at firſt took ſmall notice of it; but finding things happen punctually according to the Prediction, they gave a ſacred Reverence to the Place, which ſince hath ſpread its Fame through the World. But as to this *Sybilla* her Propheſies concerning Chriſt were to this purpoſe.

A KING, a PRIEST a PROPHET, *all theſe Three*
Shall meet in ONE: *Sacred* DIVINITY

Shall

Shall be to FLESH ESPOUSED. *Oh who can ſcan*
This Myſtery UNITING GOD *with* MAN!
When this RARE BIRTH *into the World ſhall come,*
He the Great God of Oracles ſtrikes Dumb.

It may not be amiſs to ſet down how exactly the two laſt Lines were fulfilled; for the Day wherein Chriſt was born, one asking a Reſponſe of the Oracle had this Anſwer.

Me PUER HEBRÆUS, *Superum Rex, linquere Tecta*
Hæc jubet & cæcas Noctis remeare ſub Umbras;
Ergò ſilens Aris tu nunc Diſcedito noſtris.

In Engliſh thus:

An HEBREW CHILD, *King of the Heavens High*
To leave theſe Altars hath commanded me,
To Nights dark ſhadows and to final woe;
Thou therefore ſilent from our Altars go.

And ſince that time they never gave out Reſponſes.

SYBILLA DELPHICA, was called *Daphne*, and ſaid to be the Daughter of the Prophet *Tyreſias*, who was King of *Thebes*, and as ſome ſay ſtruck blind becauſe he unawares ſaw *Diana* naked. But to omit Poetical fictions, ſhe propheſied of the Wars and Deſtruction of *Troy*. Of Chriſt ſhe propheſied thus:

An Angel ſhall deſcend and ſay,
Thou Bleſſed Mary, *Hail;*
Thou ſhalt CONCEIVE, BRING FORTH, *yet be*
A VIRGIN *without fail.*

Three Gifts the Chaldeans *to thy* SON
Shall tender with much Piety,
Myrrh to a MAN, *Gold to a* KING,
And Incense to a DEITY.

SYBYLLA CUMÆA called also *Cimmonia* was one of *Apollo*'s Priests, born in *Cuma* a City of *Æolia*; she propheſied of the Deity thus:

THE ANCIENT OF DAYS *ſhall then ſubmit to time,*
The MAKER *yield himſelf to new Creation*;
The DEITY *and* GOD-HEAD *moſt ſublime*
Take ſhape of MAN *to ranſom every Nation*;
DIE *to make others* LIVE, *and every Crime*
Committed from the round Worlds firſt Foundation
Take on himſelf; *and low as* HELL *deſcending,*
To win Man HEAVEN *upon his grace depending.*

SYBILLA SAMIA, called alſo *Erophile* took the Name of *Samia* from the Iſle *Samos* where ſhe was born; ſhe propheſied of the World thus:

The World ſhall to ſix thouſand Years aſpire
By WATER *once, but then deſtroy'd by Fire:*
The firſt two thouſand void, the next the Law;
The laſt two under the Meſſias *Awe.*
And as repoſe by Sabbaoth *is expreſt,*
Sun, Moon and Stars, all things ſhall then have reſt.

It's thought ſhe came to the Light of *Elia*'s Propheſies.

SYBILLA CUMANA, called alſo *Amalthæa*, is thought by *Hyginus* l. 2. to have been *Jupiter*'s Nurſe in his Infancy. This is ſhe who was fabled to have conducted *Æneas* to Hell. She brought *Tarquinius Priſcus* thoſe 3 Books of Propheſie, of which 2 were burnt, and one preſerved, by which

Computation, comparing the time betwixt *Æneas* and *Tarquin*, ſhe could live no leſs than 500 Years. Her Propheſie was thus.

Monar. 1. *Unto the Aſſyrian Monarchy we aſſign*
One thouſand Years, two Hundred thirty (*Nine*:
When thirty ſix Succeſſions ſhall expire,
The laſt his Glories, Pomp ſhall * *end in*
* It ended in *Sardanapalus*, who burnt (*Fire*
himſelf, his Concubines, and Jewels.

Thence to the Medes it tranſmigrates, (*and they*
Shall in Nine full Succeſſions bear chief (*ſway.*
Three hundred years ſhall memorize their (*deeds,*
Mon. 2. *Wanting juſt Eight.* The Perſian *then* (*ſucceeds*
In the Univerſal Empire, which muſt laſt
Mon. 3. *Fourteen Kings Reigns; and then their* (*ſway be paſt*
Over to Greece; *but ere their Light blow* (*out,*
Two Hundred Fifty years ſhall come about,
Mon. 4. *Adding five Months. The Monarchy now* (*ſtands*
Transferr'd on Macedonia; *who commands*
The World, but Alexander? *By him is* (*guided*
The ſpacious Earth, but in his Death (*divided*
Among his Captains: Macedon *one ſeizeth*
Aſia *another*, Syria *beſt pleaſeth*
A Third, Egypt *a fourth, theſe lots are* (*caſt*
Two Hundred 88 *their Pomp ſhall laſt,*

And then expire; great Rome *shall then*
(look high
Whose proud Towers from the Hills shall
(brave the sky.
And overlook the World. In the blest Days
Shall come a KING OF KINGS, *and he*
(shall raise
A new Plantation; and though greater
(far,
Than all the Monarchs that before him are,
In Majesty and Power: Yet in that Day,
So meek and humble, he shall dain to pay
Tribute to Cæsar; *Yet thence happy he,*
That shall his Subject or his Servant be.

SYBILLA HELLESPONTICA had the Denomination of *Marrinensis*, and as Authours affirm derives her self from *Troy* in *Asia*; she prophesied thus:

When Atlas *shoulders shall support a Star*
Whose ponderous weight he never felt before,
The splendour of it shall direct from far
Kings and Wise men, a new Light to adore,
Peace in those days shall flourish and stern War
Be banisht earth lost Mankind to restore.
Then shall the Eastern Monarchs presents bring
To one a PRIEST, *a* PROPHET, *and a* KING.

SYBILLA PHRYGIA as most will have it was *Cassandra* the Daughter of King *Priame* and *Hecuba*, she foretold the Destruction of *Troy* but was never credited, which makes her in her Divination thus complain.

The World to Troy *I fitly may compare,*
Erected first by Neptune *and the Sun:*
Those two the aptest Hieroglyphicks are,
For Water and for Fire. The Buildings done,

Laomedon

Laomedon *their right the Gods denies,*
For which by Water Troy *was first destroy'd:*
So was the World for Man's false Perjuries,
In the great Deluge where but Eight enjoy'd
The Benefit of Life. Troy *happy were,*
If it by Water could forewarned be;
So were the World; but Oh too much I fear,
In their like fatal Ruine they agree.
Troy *must be burnt to Ashes (Wo the while)*
My Mother in her Womb conceiv'd a Brand,
To give it Flame: He that shall many a Mile
Travel by Water to bring Fire to Land.
Lust is the Fewel; Lust and other sins
Are the combustible stuff will bring to nought
The World's great Fabrick, since from them begins
All Desolation, first to Mankind brought.
The World like Troy *must burn: They both before*
Suffered by Water, so they must by Fire.
We propheſie these things; what can we more?
But after our predictions none enquire,
Unless in scorn. This doth Cassandra *grieve*
To speak all Truth, when none will Truth believe.

The better to illustrate this Oracle, know, that *Laomdeon*, about to build the Walls of *Troy*, borrowed much Coin of the Priests of *Neptune*, and *Phœbus*, to accomplish the Work, promising payment when the Walls were finished. But breaking his Faith therein, *Neptune* in revenge of his perfidiousness, brought his Waves so high, that he in deluge utterly destroyed the City; whilst *Apollo* by the scorching of his Beams made the upper Countries barren. For the burning of *Troy*, *Virgil* elaborately describes it in *Æneid.* 2.

SYBILLA TIBURINA, so called from the River *Tiber*, was otherwise called *Albanea* from the City *Alba*, which was erected before *Rome*, where she was brought up. It's reported of her that the

Romans, going about to deifie *Augustus Cæsar*, demanded her advice, who after three days Fast standing before the Altar, where the Emperour himself was then present, after many hidden words miraculously spoke concerning Christ, upon the sudden Heaven opened, and *Cæsar* saw a beautifull Virgin standing before the Altar, holding as lovely an Infant in her Arms; whereat affrighted fell on his Face, in which Instant he heard a Voice from Heaven, saying, THIS IS THE ALTAR OF THE SON OF GOD. In which place was afterward built a Temple dedicated to the Virgin *Mary*, and called the Altar of Heaven. This *Polichronicon* asserts, and quotes *Augustin* for his Authour l. 8. c. 24. She also propheſied of our Saviour thus:

Seven Wonders of the World have been proclaim'd,
But yet a greater, than these are, not nam'd.
1. Wond. *The* Egyptians *high* Pyramids *who seem'd*
2. Wond. *To meet the Stars, a Work once much esteem'd,*
3. *The Tower of* Pharos. *The miraculous Wall*
That Babylon *begirt. The fourth we call*
4. Diana's *Church in* Ephesus. *Fame sings*
That had six and thirty Pillars, built by Kings
5. *As many. Next to these* Maufolus *Tomb;*
Than which the Earth supporteth on her Womb
6. *No braver structure. Next to these there was*
The huge Colossus *that was cast in Brass,*
Of height incredible, whom you may espy,
Holding a Lamp fifty seven Cubits high.

7. Be-

7. *Bestriding an huge River. The seventh*
Wonder
Was of great Jove *that strikes with Tri-*
sulc Thunder:
His statue carv'd in Ivory, and contriv'd
By Phideas, *the best Workman then sur-*
viv'd.
" *What at these Trifles stands the World*
amaz'd,
" *And hath on them with admiration*
gaz'd?
Then wonder, WHEN THE TROU-
BL'D WORLD TAPPEASE
HE SHALL DESCEND WHO MADE
THEM THAT MADE THESE.

SYBILLA EUROPICA, was so called for that none knew of what particular Region she was, she was not reckoned among the Ten but among the Twelve; her prophesie was this.

When the great KING *of all the* WORLD *shall*
have
No place on Earth by which he can be known;
When he that comes all mortal Men to save,
Shall find his own Life by the World o're thrown;
When the most just Injustice shall deprive,
And the great JUDGE *be judged by his own*
DEATH, *when to* DEATH, *a* DEATH, *by*
DEATH *hath given*
Then shall be Op't the long shut GATES *of* HEA-
VEN.

SYBILLA ÆGYPTIA, called *Agrippa* was not numbred amongst the Ten, but hath place among the Twelve, she prophesied on the Number of THREE on this Manner;

Sacred

Sacred's the Number THREE (as SYBILS tell).
Betwixt 3 Brothers the Heaven, Earth, Sea, Hell,
Were cast by lot, the Earth as all Men write
In their Divisions is called Tripartite.
JOVE 3 ways striking hath his TRISULC-THUN-
(DER,
Neptune's allow'd his TRIDENT to keep under
The mutinous Waves. THREE fatal sisters spin
Our thred of life. THREE Judges punish sin.
Even Monsters are describ'd so, GEREON wears
THREE Heads: Grim Cerberus as many bears;
Sphinx hath three shapes, of Bird, of Beast, of Maid,
All three in Wings, in Feet, in Face displaid.
Chimæra is Triform'd, the monstrous Creature
Scilla's of Dog's, Fish and a Womans feature,
The Erinnæ's, Harpyes Gorgons threefold all,
The Sibyls * Trifaditicæ we call,
Divining from the Tripos. Orpheus Lyre,
Sings that 'twas made of Water, Earth and Fire.
Three Charites, three Fates, three Syrens be.
Number the Muses, they are 3 times three.
She's Triple Hecat's call'd: Diana styl'd
Trivia. The ground of Musick was compil'd
But on three Cords at first and still expresst
By Voice, by Hand, by Breath. In † Physicks rest
Three Principles, God, World, and Creature fram'd,
Creatour, Parent, Issue these are nam'd
In all production. Into Three we cast
Man's Age: Two Legs, next three, then four at last.
Physicians three things to observe are sure,
First to preserve, prevent, and then to cure.
Three Governments are famous in Rome's State,
That of the Tribunes and Triumvirate,

* As divining three sundry ways.
† Natural Philosophy.

Three

Three ſorts of People they diſtinguiſh can;
The Senate, Souldier, and the common Man.
In th' taking height of Stars we obſerve theſe Three,
Firſt Diſtance, then the Form, next Quality.
" *But which of us obſerve that ſacred Trine*
" *Three* PERSONS *in* ONE GOD-HEAD *ſole*
(*Divine.*
That individual Eſſence who dares ſcan,
Which is, ſhall be, and ere the World began
Was in Eternity? When of theſe THREE
One of that moſt inſcrutable TRINITY
" *The ſecond Perſon,* WISDOM, *ſhall entomb*
" *All Majeſty within a* VIRGINS WOMB.
" *True* MAN, *true* GOD, *ſtill to that beſt* TRINE
(*Link*
" *True Light ſhall ſhine, and falſe Stars be extinct.*

The *ERITHRÆAN SYBIL* was born in *Babylon* of the *Aſſyrian* Nation, Daughter to *Beroſus* a famous Aſtrologer. She propheſied of all the Greeks that came to the ſiege of *Troy*, deſign'd the places whence they came, and how long they ſhould continue there. In thoſe Books ſhe ſpeaks of *Homer*, and that he ſhould write of thoſe Wars partially, according to his affection, and not Truth. In the ſame Volume ſhe propheſied of Chriſt after this Manner.

The times by the great Oracle aſſign'd
When GOD *himſelf in* PITY *to* MANKIND
Shall from the HEAVEN *deſcend, and be* INCAR-
(NATE
Entring the World a LAMB IMMACULATE.
And as himſelf in Wiſedom thinks ſo meet,
Walks on the EARTH *on* THREE *and* * *THIRTY*
(FEET

* Years.

And

And with * SIX FINGERS: *All his subjects then,*
Tho' a King mighty, shall be FISHER-MEN
In Number TWELVE, *with these War shall be try'd*
Against the Devil, the World, and Flesh; their
(*Pride*
Humility shall quell, and the sharp Sword
With which they fight shall be the sacred WORD;
Establisht upon PETER, *which Foundation*
Once laid shall be divulg'd to every Nation.

* [*Mouths*]

An

An APPENDIX.

Of Diſtempers happening to Women in Child-birth, with other Accidents belonging properly and onely to Women.

To conclude this enſuing Treatiſe of Women, we ſhall relate ſome Diſaſters happening to Women in Child-birth, giving an account of Children that have been heard cry in their Mothers Womb, of Women that have carried their dead Children in their Womb for ſeveral Years, monſtrous Births, and ſeveral other Accidents peculiar to Women.

CHAP. I.

Of Women whoſe Children have been heard cry in their Mothers Womb.

1. AT *Argentina* the Wife of a Taylour, with ſeveral other Neighbours, heard a Child cry in her Womb, ſome days before her Travel. Alſo *Anno* 1632 in *Wittenberg* on the firſt of *March*, there was a Woman who had been big with Child

Child Eleven Months: This Woman and her Husband have both heard several times the Child cry before she was delivered of it; which she was afterwards very happily. *Bartholin.* Hist. Anat.

2. *Anno* 1648. a Woman, the Wife of a Seaman near the Church of *Holmiana*, who had been big for eight Months, the Child cryed so loud in her Womb on *Christmas* Eve and several other times, that it was heard by several other Neighbours, who thronged together to hear so unusual a Crying. The Magistrates in the mean while caused the Woman to be carefully watcht, that afterwards the Birth of that Cryer might be the more certain. Divers spent their Judgment before hand what shap'd Monster she would be delivered of; but at last the Woman was safely delivered of a female Child, let none doubt of the Truth of this Story; for I had it from the Mother her self. *Barthol.* Anat. Hist.

3. Dr. *Walter Needham* discourfing of the Air that is contained in the Membranes of the Womb for proof thereof relates a Story of a Child that was heard to cry, while as yet in the Belly of its Mother. A long time saith, saith he, I could scarce believe there were any such kind of crying, till I was informed of what I now set down by a Noble Lady in *Cheshire*: As this Honourable Person sate after Meat in the Dining-room, with her Husband and some others, she was sensible of an extraordinary stirring in her Belly, which so lift up her Cloaths that it was easily discernible to those that were present; (she was then in the *7th.* Month) on a sudden a Voice was heard, but whence it came they could not conjecture, not suspecting any thing of the *Embrio* in her Womb. Soon after they perceived the Belly and Garments

of

of the Lady to have a second and notable Commotion, and withall heard a Cry as if it had proceeded from thence. While they were amazed at what passed, and had discoursed of this Prodigy, all that before happened did a third time so manifestly appear, that they doubted not but that cry came from her Womb, the Girl that was so loquacious in the Womb of her Mother doth yet live, and is likely so to continue. I cannot doubt of the Credit of this Story having it from so credible Persons. *Needh.* Obs. Anat.

CHAP. II.

Of Women that have carried their dead Children in their Wombs several Years: and of a Woman whose Womb was turned into Stone.

THere are also several Instances extant in Histories of Women, that have carried their dead Children in their Wombs for several Years; of which I shall relate a few.

1. *Catharine the Wife of Michael de Menne*, a poor Country-man for 12 Years together carried a dead Child in her Womb. A monstrous and miraculous thing, and which yet is manifest to the Touch saith *Ægidius de Herthage*, I my self saith he, and many others both Men and illustrious Women are Witnesses hereof; *Henricus Cornelius Mathisius*, Domestick Physician to *Charles* the 5th. Em-

Emperour, when he had handled the Woman aforesaid, both standing and lying, and by touch distinguished the Bones of the dead Infant in a great Amazement cryed out; Nothing is impossible to God and Nature. She conceived of this Child in *March* 1549. *Schenck.* Obs. l. 4. p. 575.

2. In the Town of *Sindolfingen* a Woman about 36 Years, 6 or 7 Weeks before her expected Delivery, by reason of a slip on the Ice hit her Back against a Wall, and from that time never felt the Child stir in her Womb. The bigness of her Belly was the same; onely a little after her fall it did somewhat encrease, and after fell again; but she brought not forth her dead Child, nor from that time had she the Ordinary purgation of Women. She had her fall *Anno* 1590. After which notwithstanding she conceived twice or thrice, and was as often delivered of living Children: But after her Delivery her usual bigness continueth; so that she verily believes the dead Child is yet in her Womb. *Schenck.* Obs. l. 9. p. 577.

3. *Anno Dom.* 1545 at *Vienna* in *Austria Margarita Carlinia*, the Wife of *Geor. Volzerus*, being big with Child, and in Travail, in her Labour-pains was sensible that somewhat seemed to crack within her, and never after felt her Child stir, but for the space of four years afterwards, she was afflicted with vehement pains, so that at the last she was given over by Physicians: After which Nature endeavouring an evacuation, caused an Ulcer about her Navel, which voided a deal of Matter, and so closed again till at length *Anno* 1549 upon the collection of new Matter, there appeared the Bones of the Child's Elbow in the very Orifice of the Ulcer, together with a marvellous Weakness of the Woman: In this desperate Disease they used a desperate Remedy, to wit,

In-

Incision which was performed by the chief Chirurgeons there by the advice of *Mathias Cornax* the Emperour's Physician; a masculine Child half putrid was drawn out thence piece meal, the wound was so perfectly cured, that 'twas hoped she might conceive again, *Alex. Benedict.* saith she did, and died in Travail of her next Child. *Zuing.* Theat. vol. 2. l. 4. p. 357.

4. *Columba Chatry*, a Woman of *Sens* in *Burgundy*, by report of *John Alibaux* an eminent Physician (who was present at her dissection) went 28 years with a dead Child in her Womb: When she was dead and her Belly opened, there was found a Child which had all the Limbs and exact proportion of a Child of Nine months old. The slimy Matter of the Child's Body (saith one) having an aptitude by the extraordinary heat of the Matrix to be hardned might retain the same Lineaments it had before. This Child was thus found *Anno* 1582. Addit. ad *Donat.* per *Greg.* Horst. lib. 7. c. 5. p. 334.

5. A Woman about 37 years of age being dissected, her Womb was found all turned to Stone of the Weight of 7 Pound: Her Liver upon the one Lob of it had a Cartilaginous Coat or Tunicle about it; her Spleen was globular; her Bladder stony, and her *Peritonæum* so hard, that it could scarce be cut with a Knife, and yet she was without any manifest signs of sickness all her Lifetime. *ibid.*

CHAP. III.

CHAP. III.

Of Monstrous Births.

1. NOT many Years ago, a Woman of good Quality at *Elsingorn* being satisfied in her Reckoning, prepared all things for Child-birth: but her Belly seemed to fall the last Month. Her time of Travel being come, she was delivered of a Creature very like to a Dormouse of the greater size, which (to the Amazement of all present) Sought out and found a Hole in the Chamber, into which it Crept, and was never after seen. *Barth. Anat. Hist. Cent. p.* 19.

2. *Anno* 1630. In *Norway* a Woman that had been delivered of several Humane Births, and again big, was after strong Labour delivered of an Egg, which as it is related by the Persons that saw it taken in the following Words: *We whose Names are here underwritten* Ericus Westergarde, Rotalph Bakestad, *and* Thore Venes, *Coadjutours of the Pastour in the Parish of* Niæs, *do Certifie to all Men, That* May 20. 1639. (*by the Command of the Lord President in* Remerige, *the Lord* Paulus Tranius, *Pastour in* Niæs,) *we went to receive an Account of the Monstrous Birth in* Sunby, *brought forth by an Honest Woman,* Anna *the Daughter of* Amundus, *the Wife of* Gudbrandus Erlandsonius, *who had already been the Mother of eleven Children, the last of which she was delivered* Mar. 4. 1638. *This* Anna *in the Year* 1639. Apr. 7. *began to grow ill: and being in great Pains in her*

her Belly caused her Neighbours to be called in to her Assistance; the same Day in the Evening in presence of her Neighbours, she brought forth an Egg in all respects like to that of a Hen, which being broken by the Women then present they found it in the Yoke and White, answer exactly to a Common Egg, Apr. 18. about Noon in presence of the same Persons she was delivered of another Egg, like the former, the Mother reported this to us, the Women who see it also confirmed it: as also that the Pains of this Birth had been more sharp to her than all the rest of her former; this we attest to be true, *&c. Barth.* Hist. Anat.

3. *Ann Tromperin* the Wife of a certain Person in our Hospital, being about 30 Years of Age, was delivered of a Boy and two Serpents on *St. John's* Day 1576. she told me upon her Faith, that in the Summer before in an extreme hot Day, she had Drank of a Spring in the Grove called *Brudetholk*, a place within a Quarter of a Mile of *Brasil*; where she suspected that she had Drank of the Sperm of Serpents, she afterwards grew so big that she was forc't to carry her Belly in a Swathing Band, while she fasted, she was troubled with Gnawings and Prickings about her Stomachical Region, but after she had eat, she was eased of it, and was otherwise indifferent well, but she had a Longing desire after Milk, which she frequently fed upon, but three Days before her Delivery, she loathed all Food as well Milk as any other Aliment, then she willed them when she was delivered of her Birth to set under her a Vessel full of Milk; for that she feared that she had Serpents or Worms in her Womb, and that partly by reason of the Gnawing, and partly that admirable Motion she had felt all the time of her Gravidation. Accordingly having happily brought forth the

Child,

Child, with which great ſtore of Ichorous Matter iſſued forth, when ſhe prepared herſelf for Excluſion of the Afterbirth, they put a Veſſel full of Milk under her and a Serpent came forth; whereat the Women that were aſſiſting the Birth being frightned, they took the Child and went aſide: yea the Woman her ſelf being afraid, lifting up her Head, not onely ſaw that Serpent, but alſo felt and took particular Notice of another coming out. The Infant was ſo lean that he was ſcarce any thing ſave Bones, yet he was lively, he had a hole in his Neck of ſuch bigneſs that a Nut might eaſily have been put into it, which I ſuppoſe was made in thoſe three Days his Mother abſtained from Meat; he had no other Hurt in his whole Body, he lived a Year and 12 Weeks, and in the Year 1577 when the Peſtilence Raged among us, he was ſeized with it and died. The Serpents were each an Ell in length, and as thick as the Arm of an Infant, both which, alive as they were, were Buried in the Church-yard of *St. Elizabeth*. But to return to the Mother, ſhe went crooked half a Year after her delivery, for when ſhe lift up her ſelf, ſhe was troubled with great Pains both in her Back and Belly. Afterwards her Belly was as big as if ſhe had been with Child: And after that ſhe had Four Children. *Sennert.* Lib. 4. *p.* 347.

4. *Margaret*, Daughter to the Emperour *Maximilian* the Firſt, told the Ambaſſador of *Ferdinand* King of *Hungary*, that at *Tſertoghenboſch* in a Proceſſion upon a ſolemn Feſtival, ſome of the Citizens went diſguiſed according to the Cuſtome of that place, (ſome in the ſhape of Angels others in the ſhape of Devils as they are painted) one of theſe Devils having played his Gambols a great while, ran home to his houſe in his Devils attire, took his Wife, and threw her upon a Bed, ſaying that

he

he would get a young Devil upon her. He was not much deceived, for of that Copulation there was born a Child, such as the wicked Spirit is Painted, which at his coming into the World began to Run and Skip up and down all over the Chamber. *Camer.* Hor. Subcif.

5. *Jan.* 17. 1578. At Eight a Clock in the Afternoon there was (at *Quiero* amongst the Subalpines) an Honest Matron delivered of a Child, which had upon its Head five Horns Opposite each to other, like those of a Ram. Also from the upper part of his Forehead, there hung backward a very long piece of Flesh, that covered most part of his back, in Form like a Woman's Head attire, about his Neck there was a double Row of Flesh, like the Collar of an Horse, at the ends of his Fingers were Claws such as Birds of Prey have, his knees were in the hinder part of the Leg, his Right Leg and Foot were of a shining Red Colour; the rest of his Body all Swarthy. He is said to come into the World with a great Cry, which so Frighted the Mid-wife and the rest of the Women then present, that they ran immediately out of the House. When the Prince of the Subalpines was informed of this Monster, he Commanded it should be brought to him, which accordingly was done, and it's strange to think what various judgments were then passed upon it by the Courtiers. *Zuing.* Theat.

CHAP.

CHAP. IV.

Of the Superfœtation of some Women.

THere are also divers Instances of Superfœtation, which is a Bringing forth after the first Birth of which we shall give you a few.

1. *Pliny* relateth a story of a *Proconnesian* Maid who by copulation on the same day brought forth one to her Master, another to his Steward. *Nicholas Florentine* saith that a certain Woman brought forth a male Child, and after three Months was delivered of another, both which lived. *Dodonæus* also maketh mention of a Woman that brought forth a Son in good Habit in the Year 1570. *Dec.* 7. at ten a Clock at Night. And the Day following about the same time, beyond the expectation either of the Midwife or herself, made abortion of another Birth not above four Months conceived, which had neither Eyes, nor Ears, nor Month visible. And *Franc. Rousset.* says that the Wife of a certain Physicians at *Valentia*, brought forth a Son four Months after the death of her Husband and on the Ninth month afterwards another. *Sennert.* pract. lib. 4. p. 307.

2. *Anno* 1584. died the Noble Lord, *Philip Lewis* of *Hersborne*, at his Mansion-House in the Palatinate, three Miles from *Heidelberg*; he left no Heir, but his Lady was with Child; his Kindred forthwith enter upon the Rents and Royalties, and to gain the fuller knowledge of them (soon after the Death of her Lord) they pluck from her

her Waste, the Keys of all private places. This outrage redoubled the grief of the poor Lady, so that within few days after she took her Pains, and brought forth a Son, but Dead, and wanting the Skull. Hereat, the next Heirs of her Husband were exceeding jocund, as having now attained their hopes, but it pleased God as out of a Stone to raise up a Son to that Disconsolate Lady, and though she was not speedily delivered of him, yet she remained somewhat big after her delivery, suspecting it to be some preternatural Humour, she therefore consulted Physicians, who, not conjecturing it to be what it was, advised her to go to the Baths by the *Rhine*, which accordingly she did as a Comfortless Widdow, attended onley with a Maid; she came thither *July* 1584. where were *Augustus* the Elector of *Saxony*, with the Princess his Wife, and many other Princes and Ladies, by which means Lodgings were so taken up that she could not have Entertainment in any Inn. At last discovering to the Governour of the Place who she was, and her last misfortunes, she procured Lodging in his House for that Night wherein she came thither. But that very Night, when it was the tenth Week from her former delivery, it pleased God to send her (in her Affliction) a Lovely Boy. The Fame thereof came to the Ears of the Illustrious Princes who were then in Town. The Elector of *Mentz* made her a Noble Provision for her Lying in. The Elector of *Saxony* also sent her by way of present 1000 Dollars. Also all the Rents and Royalties before seiz'd on, were restored to this Lawfull Heir of her Husband's, and Child of Hers; who also is yet alive, saith *Caspar Bauhinus*. *Schenck*. Obs. Med. *p*. 542.

CHAP. V.

Of such as have Died in Child-birth, which was occasioned through the Modesty of some Women for want of Mid-Wives, and a pleasant Story of the first Mid-Wife in Greece.

THough there are infinite Numbers of these daily among us, yet it may not be amiss to speak something, though never so little with Reference to antiquity, *Volaterranus* mentions *Tulliola* the Daughter of *Cicero*, who, being first placed with *Dolabella*, and after with *Piso Crassipides*, Died in Child-bed. The like *Suetonius* puts us in mind of *Junia Claudilla* Daughter to the Noble *Marcus Sillanus*, and Wife to the Emperour *Caius Caligula* who Died after the same manner. *Higinus* in his 264 Fable gives us this Story.

In old time, saith he, there were no Mid-Wives, hence many Women through Modesty would rather perish than that any Man should be known to come nigh them. Above all, the *Athenians* took great care that no Servant or Woman should learn the Art of Chirurgery. There was a Damosel of that City that was very Industrious in the search of such Mysteries, whose name was *Agnodice*, she caused her Hair to be Shorn, and putting on the Habit of a young Man, she got into the Service of one *Heirophilus* a Physician, and by her Industry having attained

tained the Depth of his Skill, on a time hearing where a Noble Lady was in Child-birth, in the midst of her Painful throws, she offered her self to her help, whom the modest Lady (thinking her a Man) would not suffer to come near her, till she gave signs before them all of her Woman-hood. After which she had access to many, proving so fortunate that she grew very Famous; so that she was envyed by the College of Physicians and complained of to the Senate. *Agnodice* thus convented, they pleaded against her Youth and Boldness, alledging her rather a corrupter of their Chastities, than a curer of their Infirmities, blaming the Matrons, as counterfeiting weakness of purpose to have the familiarity of a loose and intemperate young Man; whereupon to clear her self of this, she opened her Breast before the Senate, and convinced them that she was a Woman. At this the Physicians rendered her more hainous, in that being a Woman, she durst presume to that which her Sex was not capable of, and when the cause was like to go against her, the Noblest Matrons of the City assembled before the Senate, and declared that they were rather Enemies than Husbands, who went about to Punish her, that of all their Sex had been most studious for their general Health and Safety; and at last they prevailed so far that the first decree was quite abrogated, and free Liberty granted to Women to take upon them that Office. So that *Athens* was the first City of *Grecce*, that freely admitted of Mid-Wive, by the Means of this Damosel *Agnodice*.

CHAP. VI.

Of some Women that have Miraculously changed their Sex.

1. IN *Phestus* a City of *Crete* lived one *Lictus* or *Ligrus* of a Noble Family who being Married to *Telethusa*, a Lady of equal Birth, his Wife being great with Child, and something near her delivery, he enjoyed her two things upon her life, the one was that she should bring him a Male-child to inherit, the other, that if it proved a Girl she should instantly destroy it. Hard was the Imposition to the Mother, and somewhat pierced the Heart of the Father, for he no less wept to speak it, than she to hear it; yet by reason of a Vow made to the Gods he persisted obstinate in it. All her hopes now was in the hazard what it would prove. The Night before her delivery, she was comforted in a Dream in which a Vision appeared to her, Commanding her to save the Child however, for the Gods would take it into their Protection; this somewhat cheared her. A Girl is born, the Sex concealed between her and the Nurse, the Father Proud of his supposed young Son, sends to Comfort the Mother, and performs the Ceremonies of the Vow before past, nor doth the Countenance of the Infant any way betray the Sex, for as *Ovid* Metam. *Lib.* 9. saith.

Cultus erat pueri, facies quam sive puellæ,
Sive dares pueri fieret formosius uterque.

The

The Habit of a Boy she wore,
And it had such a Face,
As whether she was Boy or Girl,
It either Sex would grace.

Lictus gives it the Name of the Grandfather, and calls it *Iphis*, a name that may equally belong to Man or Woman. The Child grows Ripe for Marriage and the Father provides for a Wife to his supposed Son, *Janthe*, the Daughter of *Dyctæus* and *Thaleste*, they were of equal Years and alike in Feature, they were bred together, had like Instructions, Affections, &c. Onely their hopes were different, for *Janthe* expected to enjoy *Iphis*, but she despaired of ever enjoying *Janthe*, however Marriage day being come, to Church they go, and the Ceremony performed they return, in their way back as *Ovid* tells, it thus happened.

Mater abit Templo, sequitur comes Iphis *cunctem*
Quam solita est majore gradu, &c.
The Mother from the Temple Iphis *guides*
She follows her, but yet with larger strides
Than when she thither went, & thinks it strange
To find within her self such sudden Change,
Because she feels about her something grow,
The like she never saw, nor yet doth know.
The whiteness in her Cheek begins to fade,
She seems more Swarth, besides more Breadth is laid
Upon her spreading Shoulders, she is now
More strong than Erst, and in her modest Brow.
A look more manly, her fair Hair that hung
Below her Waste, still shortens, and her Tongue.
Hath got a bigger Tone, nor marvel, when
Iphis *the Maid may now be rank'd mongst Men.*

2. There was in *Smyrna* a Virgin called *Philetis*, but in the same night wherein she was married to a young Man, those parts which were inverted and concealed, began to appear, and she rose in the Morning of a contrary sex.

3. A marvellous thing also happened in our Age, saith *Fulgosus*, when *Ferdinand* the first was King of *Naples*, *Ludovicus Guarna*, a Citizen of *Salerne* had five Daughters, of which the two Eldest were called *Franciſca* and *Carola*, both which at Fifteen Years of Age found such alteration in themselves, that they changed their Feminine Habits and Names also, the one being called *Franciscus*, the other *Carolus*. *Fulgosus* lib. 1. p. 187.

4. Strange is that which is related by *Antonius Torquemada*, not far from the City of *Beneventum* in *Spain*, a Country Man of a mean Fortune married a Wife, who (because she was barren) used her very roughly, insomuch, that she led with him a very discontented Life. Whereupon one day putting on one of her Husband's Suits, she Stole out of the House in disguise and went to her Travels. And having been in divers services, whether the conceit of the Man's Habit, or whether nature strangely wrought in her, she found a notable Alteration in her self, so that though she had been a Wife she desired to perform the Duty of a Husband, and accordingly married. Long she kept these things close, till one of her Familiar Acquaintances chanced to Travel that way, who seeing her to be so like that Woman he before knew, he demanded if she were not Brother to such a Man's Wife, who had left her Husband; she upon promise of Secresie declared all that had happened to her. *Schot. Phyſ. Curioſ.* p. 146.

5. A Woman of *Cajeta* that was married to a Fisher-man (as *Antonius Panormita* related it

to

to us, saith *Pontanus*) after fourteen Years acquaintance with her Husband's bed, was changed from a Woman to a Man. Upon which being ashamed of her self, as one exposed to the Derisions of Men and Women, she altered also her course of life, and entred into a Monastery, in which he was known to us the rest of his life. He was buried in the Church of St. *Mary*. *Donat*. in Hist. Med. Mirab. p. 206.

6. It is manifest, saith St. *Augustine*, that in *Campania* during the Reign of *Constantine* the Emperour, a Maid became a Man, and was carried to *Rome*.

CHAP. VII.

Of the Marvellous Fruitfulness of some Women.

1. THere is a famous story of the Noble Race of the *Welfs* which is thus: *Irmentrudis* the Wife of *Isenbard* Earl of *Altorf*, had unadvisedly accused a Woman that had three Children at one Birth, adding withall that she deserved to be sow'd up in a Sack, and thrown into the River. It happened that the next year the Countess felt her self with Child, and the Earl being from home, she was brought to bed of twelve Children, but all of them very little: She fearing the reproach of Adultery, commanded that eleven of them should be thrown into a River not

far from the House, and one onely brought up. It fell out that *Isenbard* met the Woman that was carrying the little Infants to their death; and asking her whither she went with her Pail, she replyed she was going to drown a few Whelps in the River *Schork*: The Earl came to her, and for all her resistance would see what was there, and discovering the Children caused her to tell all the matter to him. He caused them to be secretly educated: and as soon as they were grown great, he brought them home, and set them in the Hall by him whom his Wife had brought up: Being thus by their Faces all known to be Brethren, their Mother moved in Conscience confessed the Fact, and was pardoned her fault: In remembrance whereof the Honourable race of the *Welfs* (that is, Whelps) got that Name which ever since it hath kept. *Schenck.* Obs. p. 562.

2. *Alex. de Campo.* Eregesa Bishop of *Ventimilium*, professed to me, saith *Carpus*, (upon the Faith of a Bishop) that at *Lamia* a Woman of the Noble Family of the *Buocanigeri*, brought forth 16 humane Births, of the Bigness of a Man's Palm, all which had motion; and that besides these 16, which had humane Shape, she brought forth at the same time a Creature resembling a Horse, which had also motion: All seventeen were wrapped in one and the same secundine, which is monstrous. *Schenck*, Ibid. p. 164.

3. Count *Flous*, the fourth of that Name, Governour of the *Netherlands*, had amongst other Children, one Daughter, called *Mashild*, some say *Margaret*, she was married to Count *Herman* of *Henneberg*. On a time this Countess of *Henneberg* did see a poor Widow-woman begging her Bread having in either Arm a Child, which she had at one Birth. This poor Woman craving her Alms,

the Countess rejected with reproachfull Words, saying, That it was a thing against Nature, in her opinion, for a Woman that is honest to conceive by her Husband two Children at one Birth, and therefore that this her deliverance had bewrayed, that she had lewdly abandon'd herself to some others. The poor Woman much affected with her bitter Speeches, lifted up her Eyes to Heaven, and said, O Great and Mighty God, I beseech thee for a Testimony of my Innocency, that it will please thee to send this Lady at one Burthen, so many Children as there are Days in the year. A while after this Countess was big with Child, and for her lying in she went into *Holland* to see the Earl of *Holland* her Nephew, lodging in the Abby of Religious Women at *Losdunen*, where she grew so exceeding great, that the like was never seen. Her time being come the Friday before *Palmsunday* in the Year 1276. She was delivered of 365 Children half Sons and half Daughters, the odd one being found to be an Hermaphrodite, all complete and well fashioned of the bigness of Chickens new hatched, saith *Camerarius*. These were laid in two Basins, and baptized by *Guido*, Suffragan to the Bishop of *Utreche*, who named the Sons *Johns* and the Daughters *Elizabeths*, in the Presence of some Great Lords and Noble Persons; as soon as they were baptized they all died, together with their Mother. The two Basins are yet to be seen in the said Church of *Losdunen*, not far from the *Hague*, with an Epitaph, both in Latin and Dutch, which at large expresses the whole story. *Grimst.* Hist. Nether. p. 52.

2. There was a Noble Lady of the Family of *Dalburges*, who saw of her Race even to the 6th. degree; whereof the *Germans* have made this Distich:

1 2 3 4
Mater ait Natæ, dic Natæ, Filia Natam
5
Ut moneat Natæ plangere Filiolam.

Which is thus translated into English.

The aged Mother to her Daughter spake,
Daughter, said she, arise
Thy Daughter to thy Daughter take;
Whose Daughters Daughter cries.

Zuing. *Theat.*

5. Dame *Esther Temple*, Daughter to *Miles Sands* Esq; was born at *Latmos* in *Buckingham-shire*, and was married to Sir *Thomas Temple* of *Stow* Baronet; she had four Sons and nine Daughters, which lived to be married, and so exceedingly multiplied, that this Lady saw seven Hundred of her Progeny. Reader, I speak within compass, and have left my self a Reserve, having bought the Truth hereof by a Wager I lost, saith Dr. *Fuller*. Besides, there was a new Generation of marriageable Females just at her Death.

6. In *Markshal* Church in *Essex*, on Mrs. *Honywoods* Tomb, is this Inscription:

Here lyeth the Body of Mary Waters, *the Daughter and Coheir of* Robert Waters *of* Lenham *in* Kent *Esq; Wife of* Robert Honywood *of* Charing *in* Kent *Esq; her onely Husband, who had at her Decease lawfully descended from her*, 367. 16 *of her own Body*, 114 *Grand Children*; 228 *in the third Generation and* 9 *in the fourth. She lived a most pious Life, and in a Christian manner dyed here at* Markshall *in the Ninety third year of her age, and in the* 44th *of her Widdowhood*, May 11. 1620.

CHAP. VIII.

Of the Force of the Imagination or Phantasie in some Women.

HOW strong Influence the Imagination or Fancy hath on (Men as well as) Women Philosophers have proved by several undeniable Instances; the following Instances may be no small Evidence thereof.

Anno 1610. Attending upon my Prince as his Physician at *Prague*, a Woman there brought forth a Boy, whose Liver, Intestines, Stomach Spleen, with a great part of the Mesentery, hung out all naked below his Navel. He lived but a few Hours. If any demand the reason of so monstrous a deformity, he shall find no other than the Imagination of the Mother, who being asked by Dr. *Major* and my self, whether haply she had not given occasion to such a Birth, she answered with tears, that 3 Months before her delivery she was constrained by some Soldiers to be present at the Killing of a Calf, at the opening of it she found an extraordinary motion in herself, when she saw how the Bowels came tumbling down from the Belly. *Add. ad Donat. per* Hoft. p. 1664.

In the same City a Woman was delivered of a Son who was born with his Foreskin cue and inverted, and that through the vehement Imagination of the Mother, who three Weeks before she fell in Travel, had listened very attentively to a Guest in her House, who exactly described the manner

of

of the Jewish circumcision. I may be an Eye-witness of this, for I beheld that Boy when he was two years old. *Ibid.* p. 667.

2. *Gulielmus Fabricius* relates a notable story to this purpose. *Anno* 1600. An honest Matron in *Roll* near the *Lemane Lake* at the Beginning of the 2d Month from her conception, chanced to pass by the Image of a Crucifix, and looking too intentively upon the broken and distorted Legs of the Thief that hung on the left side, she was therewith so affected, that at the end of her time she was delivered of a Girl, who was deformed in her right Leg after the same manner. *Ibid.* p. 668. In like manner another Woman was delivered of a Child all rough and hairy, having too intentively look't on the Picture of *John* the Baptist, as he is usually painted in his Garments of Camels-hair. *Schenck.* Obs. Med. p. 543.

3. A very ingenious Physician related to me that being called to a young Lady, who though she complained of a distemper, yet he could see so little appearance thereof, that he thought it a mere Fancy, so that refusing to give her Physick he perswaded her Friends to divert her mind by little Journeys. In one of which going to St. *Winfred's* Well, she, being a zealous Catholick, stayed a pretty while in the water to perform some Devotions, and fixing her Eyes very attentively upon the Red Pebble-stones in the bottom of the water, she a while afterward growing big was delivered of a Child, whose white skin was copiously speckled with spots of the colour and bigness of those stones, and though now this Child had lived several Years, yet she still retained them. Mr. *Boyl's* Ex-per. Philos. p. 151.

Female-Pre-eminence:

OR THE

DIGNITY

AND

EXCELLENCY

Of that Sex above the

MALE.

An Ingenious Diſcourſe.

Eſdr. 3. 12.

Women are ſtrongeſt.

BRITISH MUSEUM
30 62
MAR

Female Pre-eminence:

OR THE

Excellency of that SEX above

THE

MALE,

THE Great Creatour in the Beginning made Man after his own Likeneſs; *Male and Female* created he them: The true diſtinction of which Sexes conſiſts merely in the different conformation of the parts inſervient to Generation. For both Male and Female are poſſeſſed of the ſame ſpecifick Soul, with all its Faculties. And though in the Reſurrection we may perhaps appear in our proper Sexes, yet we ſhall not then either need or make uſe thereof; Truth it ſelf having declared to us, that then we ſhall be like the Angels in Heaven. So that as to the Eſſence of the Soul neither ſide can challenge Pre-eminence, the innate Worth and Dignity of both being the ſame, the Image of the Creatour equally ſtampt in both; whereas in all other Reſpects the delicate feminine Race doth infinitely excell that rough boiſterous Kind, the Male.

This may poſſibly at firſt view ſeem an extravagan-

vagant Paradox, but will appear an evident Truth when we have prov'd it by the Authority of the most *Approved Authours*, *unquestioned Histories*, and *evident reasons*, as also with *Testimonies of Holy Writ* and sanctions of both *Civil and Canon Laws*. And first, since *Names* are signs of *Things*, and the Learned have advised us to consider diligently the appellation of the Things we intend to treat of, we may argue hence that Woman at first was made so much more excellent than man by how much she had a more noble Name given her than he, the word *Adam* signifying but Earth, whereas *Eve* is interpreted Life; so that by this, Woman seems to be as much preferrible to Man as Life is to Earth. Nor let any fancy this argument invalid, because from Names it passes Judgment on things, since the *All-wise contriver*, both of Names and things, well knew the things before he gave them Names; and therefore did undoubtedly bestow on them such apposite Names as might best express their intrinsick Nature and Dignity. Nor is the Holy Tongue singular in this, but the Latin also, in which the Woman is named *Mulier*, *quasi Melior*, as much as to say, *Better*, or more worthy than Man. And in our *English Language*, although,

Some little Wits at Woman rail and bann,
Swearing she's called so quasi Woe to Man;
Yet such vain Derivations are to blame,
Since God himself did her Man's Help-meet name.
Women promote our Joys, partake our Woes,
But we Men work our own and their o'erthrows.

'Tis too much to derogate from the Prudence, and piety of our Ancestours to imagine them so injurious and impious as to brand this Noble Sex

with

with a Name diametrically thwarting the Character *Heaven* it self gave of it: We may much more probably suppose *Woman* to be derived *quasi* Woe Man, she being the Loadstone of his desire and affections, whom he is to woe, court, &c. or else *with Man*, intimating the need he hath of her presence and company, and his comfortless State without her. Society is the life of life, and Women the life of Society, without whom other pleasures are but melancholy; whereof the Protoplast even in his State of Innocency was not insensible, of whom thus a Poet.

Adam alone in Paradise did grieve,
And thought Eden a Desert without Eve;
Untill God, *pitying his* lonesome State,
Crown'd all his Wishes *with a* Lovely Mate.
No reason then hath Man to slight or flout her,
Who could not live in Paradise *without her.*

If this Argument should not be allowed, we may at least affirm from the Cabalistical Learning, that *Womans Name* in the Original Language hath a nearer affinity with the sacred Name of the Divine Essence than *Man's*, which bears no resemblance thereto, either in Characters, Figure or Number. But waving this abstruser Method of Proof, we proceed from *Words* to *Things*, and come to display *Female Excellency* from it intrinsick Worth, and proper Indowments.

Let us then search what dignity was allotted to Woman above Man in the Scriptures, by order of Creation. All things made by the Almighty Architect may be branched into these two; Things *Uncorruptible*, and Subject to *Corruption*, and *Mutation*: In the Creation of both Divine Wisdom proceeded in a Method of *Descension* and *Ascension*, beginning

beginning with the more Noble of the One and concluding with the most Noble of the Other. Hence he first Created purer Essences Angels and Souls, then the Incorruptible Bodies, the Heavens and the Stars wherewith they are imbroyder-ed, the Elements also Incorruptible, but Lyable to Changes; of which last he composed all *Corruptible Things* beginning with the meanest, and ascending gradually to the perfection of the Universe, so as first *Minerals* were produced, then *Vegetables*, Plants, Herbs, &c. Then *Plant Animals*, then *Animals*, creeping, swimming, flying, Four-Footed, and last of all our first Parents, first the Man and then the Woman, which put a Period to the Creation. Woman then being the End and Consummation of all the Works of God, how can she be denyed a Prerogative above all other Creatures, without whom the World had been imperfect, it being of necessity to be compleated by some Creature most perfect, and improbable that Infinite Wisedom would conclude so Noble a Fabrick with a thing any way trivial or defective. For the whole Universe being Created as a Circle, it was fit it should be made up and finisht in such an Exact and absolute particle, as might Unite the first of all things with the last. Thus Woman in respect of time was last, but first in the Divine *Idea* (as it's written, before the Heavens were created, I chose her,) the End being first in Intention and last in Execution: but Woman was the End and last Work of God, and brought into the World as a Queen into her Palace, Paradise being before fitted for her Entertainment, whereas Man was onely her Harbinger. Deservedly therefore doth every Creature pay respect to her, who is of all Sublunary Creatures the Queen, and perfection of Glory.

But

But farther, if we consider the place of her Creation it also shews her Preheminence, for whereas Man was created in the open Fields, with the Brutes, VVoman was created in Paradise. And therefore as great Persons, though reduced to Poverty, still retain some marks of Grandeur, so VVoman carries yet an *Air* of *Paradise*, her Inclinations being more Pious and Devout, her Countenance Angelical, and she still enjoys this Privilege, that looking down from a Precipice she is not troubled with such dizziness as Man. Also if a Man and VVoman chance to be in danger by VVater, you may perceive the VVoman floating along time on the Surface, the water seeming unwilling to destroy such excellency, while the Man sinks in a Trice. Now that the dignity of the place of Nativity condices to enobling the Person, both *Civil Law* and *Sacred Canons* intimate and the Custom of Nations confirm.

But 2. in Matter of her Creation VVoman excells Man; Things receive their value from the Matter they are made of, and the Excellent skill of their Maker. Pots of Clay must not vye with *China* Dishes, nor Pewter with Silver, one Line drawn by *Appelles* is more to be esteemed than whole Portraitures by Vulgar Artists. VVoman was created, not of common Dust, but of a more refined Substance, actuated by a rational Soul (whereas Man was taken out of the Earth,) and was formed Miraculously by God himself, out of that Rib taken from *Dormant Adam*'s side, whereby Man became maim'd, and ever since as a Needle touch'd by the Load-stone, stands always trembling till it looks full on its beloved North: so Man can never rest till taking a Woman, and being intimate with her, he retrieve his loss. The rare Art used in Creating Woman is well hinted by the Divine Historian

in

in his Original Language, where God is said to make Man, but to have built Woman. Man seems little more than the Production of Nature, Woman God's more Immediate Handy-work, and is more repleniſht with Divine Splendor than Man, of which her Charming Beauty may be an Evidence, for Beauty is nothing elſe but the Brightneſs of Divine Light, Shining in Created Eſſences, and caſting on us its Glorious Reflexions, and this moſt frequently reſideth in Woman, whence ſhe becomes amiable, her Fleſh delicate, her Locks ſoft, long and glittering, her Countenance more Majeſtical, her Looks more Sprightly and Vivid, a Snow white Neck, and Smooth Fore-Head, Sparkling Eyes Arched out with Stately Eye-Brows (*Half Moons* more Victorious than the *Turkiſh*) which being divided with equal diſtance her well Proportion'd Noſe Leads to her pretty Mouth, diſplaying with Amorous Smiles, the Roſie Portals of its Ruddy Lips diſcovers a Row of Pearls whiter than Ivory, yet fewer than Mans, as not ſo Voluptuous. Then her modeſt Cheeks beſprinkled with the Colours of Lilies and Roſes, her pretty roſmith Chin, and Enchanting Voice, her Breaſts like two Spheares of Snow, her long Arms, ſlender with a curious Intertexture of Veins, and all parts of her Body, her modeſt Gate, decent Motions, Free and Noble Geſture, her Complacent Air, and the whole Form and Symmetry of her Perſon, are graced with ſuch innumerable Charms; all theſe I ſay, ſufficiently evince, that the Great Creator hath Epitomized in her the Beauty of all his other Works, and the Perfections ſcattered in other Creatures are collected in her, who is a Draught of the Creation in Miniature, or a Copy of that vaſt Volume in exquiſite Short-hand.

Hence all Creatures Love and Adore her, the

Lyon

Lyon it self stands in awe of her: yea Spirits and *Demons* have many times been enamoured with Women, as may appear (not to mention the Poets Fables of the Amours of their Deities) by Scripture, in *Gen.* We find that the Sons of God seeing the Daughters of Men to be fair, took them for Wives to which we may add the Evil Spirit *Asmodeus* that Courted the Maid in the Hist. of *Tobit*. But to digress a little on the Force of Beauty (as well that of the Mind as of the Body) thereby *Abigail* prevented *David*'s Extirpating her Family, *Esther* delivered her People out of the Jaws of destruction, *Judith* preserved her Nation from impending Ruine: after those various afflictions *Job* underwent, as the greatest earthly Reward to his unparalleld Patience, God blest him with Daughters exceeding all other Women in Beauty. Who cannot admire the transcendent Beauty of those Sacred Virgins celebrated by the Church? especially of the Immaculate Virgin, the blessed *Mary*, whose Beauty was so exactly tempered with Chastity and Holiness, that though it captivated all, yet never tempted any to folly so much as in thought. But besides this Charming excellency a Woman is endowed with another Natural Ornament not vouchsafe to Men, her Hair growing to that length, as to veil those parts Modesty commands to conceal; and indeed a Woman is the greatest sharer of that blushing Vertue, many in desperate Diseases, having rather chosen death, then permit Surgeons to view and handle them for cure. Yea in death it self this modest Bashfulness remains, for when drowned they lye in the Water with their Faces downward, whereas Man in such case swims on his Back, exposing his Nakedness to view. And whereas the most worthy part of us the Heady in Men is often by age or other Infirmity

ty plundered of Hair its Native Ornament, yet Women are exempt from this Misfortune, by an extraordinary privilege of Nature. Besides, Womens Faces are always smooth and comely, whereas Men are many times so overgrown with Hairs, as they are scarce distinguishable from Brutes. Of the cleanness and purity of this Sex this is an Instance beyond exception, that when a Woman hath once washt herself clean, let her wash again in fresh water, and it will receive no tincture of foulness from her, but a Man never so well washt still leaves behind some filth and sordities.

Nor may we omit that she hath the greatest share in the procreation of Mankind, for according to Physicians, she contributes most to the matter, and all to the Nutriment of the Birth, which may occasion the Childrens resembling their Mothers most in external features, but almost always in *Genius* and inclinations, for according as Mothers are simple, wise, *&c.* so are the Children. But on the contrary the wisest Fathers have most times Idiots to their Children, and foolish Fathers, if the Mothers be prudent, wise Children. And hence Mothers become more indulgent to their Children, as sensible of a greater Interest in them, and Children on the same account are more affected to their Mothers than Fathers. And this leads us to reflect on our *First Commons*, our Mothers milk, a thing of that Catholick Virtue, not onely to nourish Infants, cherish the Sick, restore consumptive Nature, but also in case of Necessity preserve life, an Instance whereof is that pious Daughter we mentioned above, who nourished her Mother in a Gaol with her milk. Physicians also relate, that the heat of young VVomens Paps applyed to the Breasts of Persons decayed with age doth stir up, and augment the vital heat; which made

David

David in this case take the fair young Shunamite for his Bedfellow, that he might receive warmth from her cherishing Embraces. Besides what is said of Generation, that Miracle of Nature their longing, may be considered, when many times without danger they greedily feed on raw flesh, or fish, dirt, coals, &c. Which they convert into healthfull Nutriment. Also, as Physicians say, in all Diseases whatsoever, they are furnisht with Remedies within themselves, without any foreign help or far fetcht Medicine.

But that which is most strange is, that Woman without Man, should be able to produce humane Nature: And yet this is affirmed feazible by *Mahumetans* and others: But this we dare not approve of, lest we should rob the Virgin *Mary* of her Honour, whose alone Prerogative it was to conceive without the Knowledge of Man. But of Brute Females 'tis more confidently affirmed, that some conceive without the Company of the Male; as *Origen.* cont. *Faust.* says of the Vultures; and antiquity of Mares, which went to foal by the fruitfull Gales of *Zephyrus.*

What shall we say of speech, that distinguisher from Brutes, and the conveyer of our conceptions to one another, experience tells us that Women excell Men in this: How insinuating are their Complements? how home their objurgations? how ingenious their retorts? how irresistible their entreaties, &c. Every one of us learned to speak from our Mothers or Nurses, and Nature is so provident in this case that few of this Sex are dumb.

But to return again to the Scriptures, we find that Man was first blest for the Womans sake, God vouchsafing him no Blessing till after her Creation. Agreeable to this is that of *Solomon, He that finds a good Woman, finds a good thing,* &c. And that in

Eccles.

Eccles. *Blessed is the Husband of a good Wife*, &c. And indeed 'tis the greatest Blessing to enjoy a good Wife, and hence *Solomon* calls her the *Crown*, St. *Paul* the Glory of the Man. Therefore Woman being the Complement, Felicity and Glory of Man, 'tis but reason every Man should love her accordingly, and he that does otherwise, is a very Rebel against Humanity.

Hereto we might refer those Cabalistical Mysteries, how that *Abraham* was blessed of God through his Wife, for by taking H from her name, & adding it to his, he came to be called *Abraham*. As also that *Jacob's* blessing was acquired by his Mother. This may shew us, that the Blessing was bestowed for the Womans sake, but the Law was given to the Man; to him was forbidden the Fruit of that Tree which set all Posterities Teeth on Edge; not to the Woman, who was not then created. For although St. *Gregory* read the Prohibition, Ye shall not eat; as if spoken to both, yet the Original has it in the singular Number. And St. *Austin* telleth us, that the Woman had this Commandment by Tradition from the Man and not immediately from God: And if so, no wonder if she did more readily break the Command; since the *All-glorious Majesty* of God would take deeper Impression on Man, than the Equality of Person, that related it could in Woman. So that Man sinned against perfect Knowledge, and the positive Command of his Maker; the Woman out of Ignorance, seduced by the Tempter, with whom she yet disputed the matter, though she fell an unhappy Trophy to his Strategems: Whereas Man at the first proffer of the Apple without any scruple ate it. That Woman was first set upon by the Tempter, may also be an Argument of her excellency. For

Envy

Envy strikes at the best; who stand on high
Are fairest Marks for foulest Obloquy.

We may farther evince the Pre-eminence of this Sex, if we consider, that when the promised *Seed* of the VVoman that bruised the Serpents head (our blessed *Saviour*) left the Bosom of his Father to assume Flesh, coming into the World in the lowliest manner to expiate our first Parents sin of Pride, he therefore assumed the *Male*, as the *meanest*, and *inferior* Sex, that Satisfaction might be made in that Sex from whom that Ocean of Impiety that overwhelmed the VVorld had its first Origine. But our blessed Saviour so far honoured the female Sex, as to assume his Flesh onely from the VVoman. This was that stupendious Miracle, that put the Prophet into an Ecstasie, that *a Woman should encompass a Man.* Yea when our Lord had conquered death by his glorious Resurrection, he vouchsafed his first appearance to VVomen, who are known to have been stedfast to the Faith, not Persecutors, Hereticks, &c. as men have been, by whom our Lord was bought, sold, condemned, &c. All his Disciples save the VVomen left him; yea School Divines are of Opinion, that the Church at that Instant remained wholly, and solely in the Virgin *Mary*.

If any Object with *Aristotle*, that the Male is generally much the strongest, and therefore to be more valued: We answer that if excellency did consist in this, then Men would be inferiour to Hundreds of Beasts. But they have small reason to boast of the strength, Prudence, Valour or Subtilty of their Sex, when they have been shamefully baffled, by those they call the weaker Vessels. For, what man able to vie in strength with *Sampson*? who more chast than *Lot*? more religious than *David*? so wise as *Solomon*? who more sted-

fast in the Faith than *Peter*? And yet I need not tell you how Women foiled all these brave Hero's.

But you may say, this makes more against than for VVomen. To which I answer that the Evils before mentioned redound chiefly to Men, to the VVomen onely by accident. And if the Sun's Lustre by dazling our Eyes annoy us, shall we accuse his glorious Brightness? ought we not rather to bewail the Imbecillity of our own Opticks? But admitting VVomen to be in some of these cases *Criminal*, we might alledge that even the H. Scripture seems to put a more favourable Construction on their Lapses than on Mens. Is not *Rachel* commended who with a neat Invention deluded her Father in his search for her Idols; And *Rebecca*, *Rahab*, *Jahel*, *Judith*, did actions of which some might be termed Frauds, others Lies, others Treachery, and yet are all commended in the Holy Scripture. Yea *Lot*'s Daughters pass uncondemn'd in H. Scripture, and yet their Father is not excused; Lascivious *Thamar* is said to be more just than the Patriarch *Judah*. But we have dwelt too long on this Subject.

This may sufficiently evince this Sex's Pre-eminence, that the most worthy of all Creatures was a VVoman, *viz*. The blessed Virgin. Now this is *Aristotle's* Argument, That Kind of which the *Best* is more noble than the Best of another Kind, is more noble than that other Kind, now of the Female kind the Virgin *Mary* is the best, and that she exceeds the Quire of Angels no Catholick doubts; whereas in the Male there arose none greater than *John* the Baptist. We may also argue thus: That Kind whose worst is worse than the worst of another Kind, is inferiour to that other Kind: But the worst of all reasonable Creatures was Man (*viz*. the wretched *Judas*, or Antichrist.)

Nature

Nature her ſelf confirms our Propoſition; for when ſhe is to frame any thing more than ordinary, ſhe makes it a Female. Thus the Eagle is never found a Male; the wondrous Phœnix is ever of the Female ſex. But on the contrary, the Baſilisk the moſt mortal of all poiſons is always a Male. But the excellency of this noble ſex is alſo hence manifeſt, that all thoſe black and heinous ſins which incenſe Heaven and infeſt Earth derive their pedigree from Men. *Adam* firſt lockt up the Gates of Paradiſe. His firſt-born Son introduced Envy, Murther, *&c. Lamech*, Polygamy; *Noah* the firſt Drunkard. *Nimrod* firſt ſet up Idolatry. Men firſt made compacts with infernal Spirits; Men were they who firſt committed unnatural Luſts, of which the ruines of *Sodom* and *Gomorrha* calcined by that unnatural heat are ſtill dreadfull Monuments. Beſides, infinite are the inſtances of Men, that notwithſtanding their plurality of Wives, were not therewith ſatisfied, but likewiſe abuſed their Handmaids; but we reade not of one Woman in Scripture (ſave *Bathſheba*) but was content with one Man, yea ſome Women have been ſo chaſt, that when they found themſelves unfruitfull, abſtained from their Husbands Bed, and brought in others to ſupply their places, as *Sarah*, *Rachel*, &c. But what Man that was impotent ever did ſo? VVe reade indeed, that *Solon* and *Lycurgus* made Laws, that if any man weakned with age or otherwiſe had taken a young VViſe, ſhe might ſupply his defects by the help of ſome ſprightly young friend, whoſe Iſſue notwithſtanding ſhould be deemed legitimate. But we find theſe were not put in practice, not ſo much by reaſon of Man's obſtinacy, as VVomens modeſty and continency.

Nor are there wanting Examples of *Illuſtrious* Ladies ſurpaſſing men for entire conjugal affection,

witneſs the few inſtances mentioned above; beſides infinite more might have been mentioned, ſome out of a paſſionate tenderneſs not enduring to ſurvive their Husbands: Others participating with them in their greateſt miſeries which they might eaſily have been exempt from.

But here perhaps ſome barking *Zoilus* may object the fatal matches of *Sampſon*, *Jaſon*, &c. and the Tragedies thence enſuing; in moſt, if not all, of which we may eaſily find the VVomen to be wrongfully accuſed, for ſcarce ever do ill VVives happen to any but bad Husbands, and ſuch as by their own vitious examples debauch them. *Patterns* ſway us more than *Precepts*. A laſcivious Husband will make a wanton, a ſpendthrift, an extravagant VVife; and a modeſt, honeſt, carefull Husband, a modeſt, honeſt, carefull VVife: we ſhould therefore take Sr. *Auſtin's* advice, and ſuch as we would have our VVives be, ſhew our ſelves firſt ſo to them. *'Tis an Impious and Impudent fellow*, ſaith *Seneca*, *that requires of his Wife an undefiled Bed, yet he himſelf defiles it.* For this reaſon in ſome places the Husbands are puniſhed for the faults of their VVives. In *Catalonia* whoever is a Cuckold payeth a ſumm of money; and in *Paris* he rides diſgraced through the City, the Cryer proclaiming before him, *So doe, ſo have.* From which our Engliſh cuſtome of riding differs not much. Nor do ſuch bad conſequences always ariſe from any extreme ill diſpoſition of either parties, but from their *Indiſcreet conjuncture*, their tempers or humours diſſonant or diſagreeing. A mature deliberation therefore is requiſite before ſuch eternal Bond be entred into: *The mutual affection of each party, the conſent of Parents, the trial of Acquaintance, the ſpecial obſervation of the Diſpoſition, Genius*, &c. ought to be ſeriouſly weigh'd; which if

duely

duely done, Marriage cannot but prove a *Merry Age*: but if not, he may well be ſtyled a Fool, and ſmart for his folly, that without conſideration ruſhes upon it.

Beſides, as the Lyon in the Fable replied to a fellow upbraiding him with a Picture, wherein was drawn a Man killing a Lyon: *Were we Lyons Painters, you ſhould ſee one Lyon tearing a thouſand Men.* So had VVomen the power of making Laws, and writing Hiſtories, what Tragedies might they have publiſhed of Mens unparallel'd Villany? Amongſt whom are daily found ſo many Murtherers, Thieves, &c. VVhereas on the contrary, to VVomen we owe the invention of all things uſefull to mankind: Hence the Graces are ſaid to be She's, and the names of all Arts, Sciences and Vertues are Feminine: yea ſuch was the veneration of this Sex of old, that thoſe three principal parts (conceited then to be all the world) were called after VVomen, *Aſia*, *Europe* and *Africa*.

If we take a particular ſurvey of all kinds of Vertues, we ſhall find Women ſurpaſſing in each; If we look to *Chaſtity*, it was a VVoman firſt vowed Virginity to God: *If Propheſie*, who can tell what Spirit the Sybils were inſpired with: in Holy writ *Miriam* the Siſter of *Moſes*, &c. If *Conſtancy*, you will find *Judith*, *Ruth*, and a great many more: If a lively and ſtable Faith, we ſee men generally come ſhort of VVomen. The VVidow of *Sarepta* believed *Elias*, though in apparent impoſſibilities. *Zacharias* was reprehended for unbelief, while his VVife *Elizabeth* both believes and propheſies; to omit the Samaritan VVoman, the Woman of *Canaan*, *Martha*, *Mary Magdalene*, &c.

If we turn over Martyrologies, we ſhall find that Martyrs of this Sex have not been out-numbred by Men: all which to enumerate would be

infinite. Onely let us not forget the wonderfull Matron, who not onely with incredible patience beheld her 7 Sons perishing in her sight by cruel Martyrdom, but also courageously exhorted them to death, and afterwards her self sacrificed her Life to the Laws of her Countrey.

To this sex whole Nations owe their Conversion: *Theodilina*, Daughter of the King of *Bavaria* converted the *Lombards*; *Greisil* Sister of the Emperour *Henry* I. the *Hungarians*; *Clotildis* Daughter of the King of *Burgundy* the *Franks*, &c. By this method of Beneficence, in promoting the Eternal concerns of Mankind is true honour onely acquired; this is the Royal Road to that immense Glory, which will still remain fresh and sparkling: for so Divinity assures us, *That they that turn many to righteousness shall shine as the stars in the firmament for ever.*

But, lest any should doubt of Womens abilities to dispatch those affairs that are transacted by Men, let us search and we shall find no braver Heroick attempt performed by Men, but the same hath been atchieved by Women, with the more dexterity and success. For that of old they were Priests is evident, for *Melissa* was so eminent a Priestess of the Goddess *Cybele*, that all that succeeded her were called *Melissæ*: several other Priestesses, as of *Diana*, *Minerva*, *Bacchus*, &c. were no less famous.

Famous for Prophesie have Women been as is above shewed in the *Sybils*, *Moses*'s Sister, *Debora*, &c.

In *Magick*, *Circe* and *Medea* wrought more wonders than *Zoroastres* himself, who is said to be the Inventour of these Hellish Arts.

For profound Knowledge in the abstrusest parts of Philosophy and other learning several were eminent, some of whom we have mentioned above, and therefore shall forbear mentioning any here.

'Tis

'Tis a fooliſh conceit of the *Bearded Tribe* to arrogate all the Learning to themſelves, or think the Female ſex incapable of making as generous flights to the top of *Parnaſſus*, as they; whereas Womens Fancies are much more quick and ſearching; their memories as faithfull, their Judgments as ſolid. 'Tis true, our Male Dictators ſtrive to monopolize Learning, and bar the Doors of the Muſes Temple againſt Women; yet vain are their envious deſigns: for Women by nature excell the Profeſſours in thoſe particular Arts they pretend to: for inſtance, though Grammarians boaſt themſelves maſters of the art of ſpeaking well, as if all muſt be dumbat (leaſt barbarous, that will not ſubmit to the tyranny of their *Ferulæ*) yet we learn far better to ſpeak from our Mothers and Nurſes, than from the crabbed inſtructions of thoſe ſupercilious Pedagogues. 'Twas *Cornelia*'s Induſtry that formed her Sons the *Gracchi*'s Tongues to ſuch an admired height of Eloquence; nor had the King of *Scythia*'s Son any other Tutour to teach him the Greek Tongue but his Mother *Iſtrinea*. Are not Poets in their trifling Fables ſurpaſt by hundreds of old Women, and Logicians outdone by each *Billingſgate Fiſh-wife*?

Your ſmooth Tongued Oratours, that ſeem almoſt almighty in words, are yet outſtript by a pretty obliging Wench in the art of perſuading. What ſubtle Arithmetician can out-reckon a Woman? Or what Muſician equal her in ſinging; or dare compare the ſqueaking of his Crowd to the melody of her raviſhing voice?

A ſilly *Gammars* predictions have often been anſwered with ſutable events, while the prognoſtications of famous Star-readers ſerve onely to prove their Authours lying Fools, or flattering Knaves. The Art of the moſt eminent *Phyſicians* is often

forc'd

for'ct to veil to the skill of a *Countrey Matron*, who often by ordinary receipts chaseth away those Distempers that bid defiance to all the *Slops* and hard words levied against them by *Master Doctour*.

But if we proceed from Schools to the Court and Camp, we shall find them in nothing short there: VVomens wits having generally been esteemed more quick and ready in sudden exigences, and most fertile and most dextrous in carrying on any Politick design.

No stratagem did Warrier e're devise,
Which first he learnt not from their catching eyes.

With these *She-Machiavels* and *Feminine Hectors* histories are sufficiently packt; as *Opis* reverenced by the Egyptians as a Deity, *Plotina* the Wife of *Trajan*, *Debora*, *Semiramis*, &c. *Candaces* Queen of *Æthiopia* was no less famous for prudence, than power and magnificence; *Thomiris* Queen of the *Massagetæ* conquered *Cyrus*. Whilst *Rome* stands that grand Matron *Vetruvia* will be famous who by checking the inordinate rage of her Son *Coriolanus* preserved that Imperial City, the young Captain at her persuasions quelling his unnatural hostility against his Mother-countrey. The brave *Arthemisia* destroyed the *Rhodian* Navy that invaded her, and to requite their civility subdued their Island, erecting a statue in the midst of their City to remain as a perpetual brand of Infamy.

The English Nation were most ungratefull should they ever forget their deliverance from the unsupportable Tyranny of the *Danes* by the courageous resolutions of this Noble Sex. Nor is the most Christian King less engaged, whose tottering Crown was refixt on his Head, by that Prodigy of Valour *Joan* of *Arch*, whom we have mentioned above.

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An innumerable Catalogue could we here produce of most excellent Women, out of both ancient and modern Greek and Roman Histories. But we shall not be so extravagantly ambitious as to undertake to display the infinite Excellencies of that Sex in so Curt a discourse. What mortals Pen or Angels Tongue is sufficient to proclaim their Praises, on whom depends our very being and preservation, which would soon decay without them, and the World in one Century droop into a solitary Desart.

This *Romes* founder well knew, who rather than want VVomen, incurred a hazardous VVar with the *Sabines*, for stealing away their Daughters; Upon which Quarrel, when afterwards the *Sabines* intending a Rescue had taken the *Capitol*, and a bloudy Fight was begun in the midst of *Rome's* Market-place, the VVomen rushing in between both Armies, their Husbands on the one side and their Fathers on the other, procured by their entreaties a Cessation from that unnatural conflict; which ended in a firm Peace. VVhereupon *Romulus* caused the VVomens Names to be enrolled in the Court, and by common consent it was enacted, that they should be exempted from all servile Employments, and that there should be no such thing as property of any thing to Husband or VVife, but all things equally common to both.

After the Expulsion of the Kings, when the Forces of the *Volsci* were advanced within five Miles of *Rome*; they were beat back by the sole Courage of the VVomen; for which gallant Service a famous Temple was dedicated to Female-fortune, and many notable Marks of Dignity conferr'd upon them by the Senate, as to have the upper Hand of Men, as likewise leave to wear Purple with Gold Fringe, Jewels, *&c.* And by Law of later Emperours,

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VVomen were inabled to ſucceed in Inheritances, allowed Encomiaſtick Orations at their Funerals, as well as the moſt illuſtrious Men. And 'twas provided, that in all Acts prohibiting Apparel the VVomen were excepted.

For when *Camillus* had vowed a preſent to *Apollo*, and the whole City could not make up the Summ, the VVomen freely brought in their Rings and their Bracelets, *&c.* So ready were they to ſupport the Honour of their Countrey. In the War *Cyrus* had with his Grandfather *Aſtiages*, the Perſian Army was put to flight by the *Medes*, but reinforced again by the VVomen, who infuſing freſh Courage into them, they faced about again and routed their purſuers, for which good Service *Cyrus* ordained, that as oft as the Kings of *Perſia* entred the City, they ſhould beſtow on each VVoman a *Medal*.

That the renowned *Juſtinian* had a particular Veneration for this Sex appears, in that he conſulted his Wife in the Modelling his Laws, and framing thoſe excellent Inſtitutes, which all ſucceeding Generations have admired: And no wonder ſince the Wife ſhines in an equal Sphere of Honour with her Husband. Thus an Emperour's Wife is ſtiled Empreſs, a King's, Queen, *&c.* Hence by Civil Law it is permitted to Noble women to judge, arbitrate and decide controverſies between their Tenents and Vaſſals, and ſometimes to give Name to a Family, with ſeveral other Privileges: The civil Law alſo provides that a Woman of honeſt Fame ſhall not be impriſoned for debt, and the Judge in ſuch caſe committing her ſhall be liable to capital Puniſhment.

No wonder then if thoſe ancient Lawgivers, *Plato* and *Licurgus* (underſtanding by their diligent ſearch in the moſt profound parts of Philoſophy, that Women were nothing inferiour to Men,

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in excellency of wit, ſtrength of Body,) did ordain that Women ſhould exerciſe together with men in all publick Games and Paſtimes; as alſo make inſpection of things pertaining to martial Diſcipline.

Credible Hiſtorians tell us, that in *Getulia*, *Bactria*, and *Galletia*, the Men were wholly devoted to eaſe and idleneſs, while the Women, tilled the Ground, built, negotiated, and tranſacted all Affairs uſed to be managed by Men. That among the *Cantabrians* the Men brought the Women Portions; the Brothers were diſpoſed in Marriage by their Siſters, and the Daughters were the Heirs. That among the *Scythians*, *Thracians*, and others, all Offices were undertaken by Women; and that in their Treatiſes Women were concern'd. Nor did the ancient *Britains* and *Picts* regard any difference of Sex, but went to war under the Conduct of Women.

Hence it appears, that this Sex is not uncapable of, nor was in the World debarr'd from managing the moſt difficult affairs, till the Tyranny of Men uſurpt the diſpoſal of all Buſineſs, and retrencht their Liberties. For now a Woman (as if ſhe were onely the Paſs-time of Mens idle Hours, or a thing made merely for trifling Courtiers to throw away their Complements on) is from her Cradle kept at home, and as incapable of nobler Employment ſuffered onely to knit, ſpin, or the like. And when ſhe arrives at riper Years, is delivered ro the Tyranny of a Jealous-pated Husband, or cloiſtered up in a Nunnery; all publick Offices are denied them; implead in their own Names they muſt not, no Jurisdiction they can exerciſe, nor make any contract that is valid, without their Husbands licence; with other hard Impoſitions.

By which unworthy partial means they are for-

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ed to ſubmit to Men, not out of natural or Divine Reaſon, but onely by Prevalency of Cuſtome, Education, or ſome Tyrannical occaſion: Yet might Womens good Natures calmly undergo this Servitude, did not the Male-uſurpers did ſhame and reproach to it. But as all ſlavery is grievous to generous Minds, ſo that which ſcorn and contempt attend, can be endured by none whom Nature does not intend for ſlaves. Although it's evident, that Man oweth the Half of his Life and his whole Love to Woman, yet Cuſtome ſpreading like an Epidemick Contagion, hath made it common to undervalue this Sex, & beſpatter them with opprobrious Language. Each idle Poetaſter hath a Rhythm to reproach them; & every phantaſtick Gull a ſcandalous Sonnet to impeach their Honour: The reaſons whereof may be gathered from the divers Humours of their Accuſers: Some diſpraiſe the VVoman they before adored, becauſe her Modeſty hath repell'd their unchaſt deſires: Others becauſe for want of Deſert they did not obtain her Love: Many love not VVomen becauſe they know not how to love them; and moſt of all Men, being evil themſelves, love but few things that are good, and thence hate VVomen. Some to make oſtentation of their parts and wit, few with any ſhew of Reaſon, and none with any juſt Cauſe have inveighed againſt them. But O Unmanly Man, and ſtain of your Sex, Is this a point of Manhood to buſie your ſelves for diſgrace of VVomen? Is this the Tribute, the Return to the Authours of your Being? The Recompence for their *Sorrow and Pains* at your Birth, their *Care and Diligence* in your Infancy, their *Love and Tenderneſs*, their *Aſſiſtance and Indearments* throughout your Life? ſuch Obligations (methinks) ſhould not be ſo eaſily forgotten, much leſs ſo injuriouſly remembred as to be repaid

paid with undeserved Detraction. But why [illegible] we the Greatest of Vertues to these Men who were never acquainted with any Vertue? It can be no dishonour to be evil spoken of by them that never learnt to speak well.

We shall not therefore be so boish of our Time, as to take notice of all those black scandals cast on this fair Sex: Onely we must briefly examine one, and that is their terming Women *Necessary Evils.* This is indeed the common Tenure, and Comical wits think they have spoke judiciously in thus defining them: Which yet indeed is an egregious solecism, if not Blasphemy. That they are Necessary must be granted, since God saw it was not meet for Man to be without them, That they are Evil we deny since he that made them saw that all he made was *Good*; Is Woman good then in the Judgment of God, and in your Conceit also necessary, then change your Phrase and henceforth style her *Nacessary good.* Those very Terms *Necessary* and *Evil* being inconsistent, all things that are necessary for Man are *Good.*

To conclude, if Woman be so necessary for Man, so that he could not live without her; If *Abraham* the Friend of God be commanded to hear his Wife *Sarah* whatsoever she should say to him; If Nature hath so conspicuously markt out Women for the most excellent of Creatures, and crowned them with the choicest of her Ornaments, since they in nothing come short of the most celebrated Heroes, and their Names and brave Actions ha[illegible] swelled the Records of Fame, and stand registred there with such obliging Eulogies; what remains then, but that without delay we pay them those [illegible]mages, such extraordinary merits challenge? [illegible] us no longer disesteem this noble Sex or abuse [illegible]